

At this day God loves us and He will love us forever. He loves us infinitely and He could not love us more than that if we had never fallen. —C.H. Spurgeon

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

46.Q. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, (Deut. 4:15-16) or any other way not appointed in his Word (Col. 2:18).

47.Q. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain."

48.Q. What is required in the third commandment?

A. The third commandment requires the holy and reverent use of God's names (Ps. 29:2), titles, attributes (Rev. 15:3-4), ordinances (Eccl. 5:1), Word (Ps. 138:2), and works (Job 36:24; Deut. 28:58-59).

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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 16, No. 37

September 10, 2023

THE COST OF DISCIPLESHIP

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it (Mark 8:34-35)

Steven Lawson is the author of two books dealing with this subject. One is *The Cost*, which I have read and from which I profited greatly. The other is *It Will Cost You Everything*, which is high on my list to read soon. Lawson made the point, quite emphatically, that while salvation is free, it will cost you everything. We should certainly understand that there is no contribution we may make toward the accomplishment of our salvation and the effect of salvation is a life of full devotion to Christ Jesus our Lord.

It would seem that the terms “price” and “cost” are synonymous. Yet, we would see a distinction. In thinking of making a purchase we might ask, “what is the price?” Or we examine an item and see the price tag and decide as to whether to purchase it. Many think of salvation in terms of what they would have to pay, or at least partially pay, to obtain it. Cost, as applied here, is that which is incurred because of some occurrence or as a consequence of some action. A person’s choice of lifestyles may cost him his health. In the case of our salvation, there are things that come to us for which we have neither ability nor inclination to purchase. Hear the words of the prophet: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and*

without price. (Isaiah 55:1). The possession of these things entails the loss of other things. Salvation is by grace alone (and we can’t emphasize that enough) but those truly saved are exercised in a choice about serving Christ. And they do so because they must. J. C. Ryle commented that “A religion which costs nothing is worth nothing. It will do us no good in the life that now is. It will lead to no salvation in the life to come.”

There can be no dual loyalty with Christ. “Ye cannot serve God and mammon.” While His provision is infinitely gracious, His demands are absolute. Men typically think they can negotiate their own terms and define their own limits in most things. Certainly, this applies to those who do not know the Lord, but sadly, it also intrudes into the minds of those who profess faith in Christ. Up until this time our Lord seldom discussed alternatives with His disciples but now there are not only alternatives mentioned, but also the consequences of wrong choices.

To be saved requires the infinite grace of God, the infinite sacrifice of Christ, and the infinite power of the Holy Spirit, none of which are dependent in any way on man. To be a disciple requires absolute submission to Christ and the loss of the life of this present world. While these things may seem to be in conflict, we understand that the matter of submission is

enabled and facilitated by the grace of our God in bringing us to new life in Christ.

Thus, we consider the solemn and absolute terms of being a disciple as presented in our text. The simple definition of being a disciple is that of being a learner. Jesus was recognized by many as a great teacher. Here the matter is taken to another level. The terms are further defined in that being a disciple would involve coming after Him or to “come behind.” William Hendriksen suggested that this meant to attach oneself as His disciple and thus, deny himself. He must once and for all say farewell to the old self that has prior to this identified his character and his nature. Dependence now would be on God alone. He would take up his cross and not that of another. Paul and others saw themselves as bearing that cross and that in so doing were distinguished from the world. The figure is that which would be seen in the ordeal of Christ bearing His cross. J. C. Ryle wrote the following: “Salvation is undoubtedly all of grace It is offered freely to the chief of sinners without money and without price. *By grace are ye saved by faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast.* But all who accept this great salvation, must prove the reality of their faith by carrying the cross after Christ. They must not think to enter heaven without trouble, pain, suffering, and conflict. They must be content to take up the cross of doctrine, and the cross of practice--the cross of holding a faith which the world despises, and the cross of living a life which the world ridicules as too strict and righteous overmuch. They must be willing to crucify the flesh, to mortify the deeds of the body, to fight

daily with the devil, to come out from the world and to lose their lives, if needful, for Christ’s sake and the Gospel’s. These are hard sayings, but they admit no evasion.” *And whosoever doth not bear his cross, and come after me, cannot be my disciple. (Luke 14:27)*

Hendriksen observed that there are errors to avoid. We must see that such things as self-denial, taking up the cross, and following Jesus indicate true conversion. Bartimaeus followed Jesus in the way. To think that we can in any way do this in our own power is to err greatly. Repentance, faith, conversion, sanctification, and all that follows are the result of regeneration. We must not forget that the Spirit does not leave man to himself. And we are to be reminded that while this is all of grace, the matter of responsibility stands. And it is a terrible error to think that salvation comes without a personal cost (not price).

And so, the lesson here is profound. Clinging to the life of this present world can only result in the loss of everything and it ends in eternal damnation. But losing one’s life (that of this world) is to see salvation at its fullest. In the light of eternity, what value do we place on the things of this world? Salvation’s price has been paid by the Lamb of God, including that of discipleship. We understand the value Christ placed on the souls of those for whom He died. Allegiance to this present world is paid for by the individual and the price is no less than one’s eternal soul.

The way of the disciple (all believers) is one of cross-bearing, but it is a way of joyful attachment to Christ Jesus our Lord. *bhs*

BLESSED TO SEE GOD

The Lord Jesus Christ said in His sixth beatitude, “Blessed are the pure in heart, for they shall see God” (Matthew 5:8).

What a glorious truth is this! God who cannot be seen will indeed be seen – but only by those with pure hearts.

God will be seen in the person of Jesus Christ.

Men of impure hearts will look upon Him and deny that He is God.

But we whose hearts are purified by Jesus Christ will be blessed to behold Him as God. We will look upon Him and exclaim, "Behold, this is our God; we have waited for Him, and He will save us. This is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation" (Isaiah 25:9). —Daniel E. Parks

I Am Under the Unerring Care of God (Tim Challies, *Blog*, July 26, 2023)

Whatever circumstances we may encounter in life, whatever difficulties may befall us, whatever suffering we may have to pass through, we can have the highest confidence that none of it has come apart from the knowledge and the will of God. As the Catechism says, God "watches over me in such a way that not a hair can fall from my head without the will of my Father in heaven; in fact, all things must work together for my salvation." This truth must have been on De Witt Talmage's mind when he preached these precious words many years ago...

You may ask me a hundred questions I cannot answer, but I shall until the day of my death believe that I am under the unerring care of God.

The heavens may fall and the world may burn and the judgment may thunder and eternal ages may roll, but not a hair shall fall from my head, not a shadow shall drop on my path, not a sorrow shall transfix my heart without being divinely arranged—arranged by a loving, sympathetic Father.

He bottles our tears, he catches our sorrows. To the orphan he will be a father and to the widow he will be a husband and to the outcast he will be a home and to the most miserable wretch who crawls up out of the ditch in his abomination crying for mercy, he will be an all-pardoning God.

The rocks shall turn gray with age and the forests shall be unmoored in the last hurricane, and the sun shall shut its fiery eyelid and the stars shall drop like blasted figs and the continents shall go down like anchors in the deep and the ocean shall heave its last groan and lash itself with expiring agony and the world shall wrap itself in winding sheets of flame and leap on the funeral pyre of the Judgment Day...

...but God's love shall not die. It will kindle its suns after all other lights have gone out. It will be a billowing sea after the last ocean has wept itself away. It will warm itself by the fire of a consuming world. It will sing while the archangel's trumpet is pealing forth and the air is filled with the crash of broken sepulchres and the rush of the wings of the rising dead!

GOD IS GOD. BECAUSE HE IS GOD, HE IS WORTHY OF MY TRUST AND OBEDIENCE. I WILL FIND REST NOWHERE BUT IN HIS HOLY WILL THAT IS UNSPEAKABLY BEYOND MY LARGEST NOTIONS OF WHAT HE IS UP TO. —ELISABETH ELLIOT