

Faith in the biblical sense is substantive, based on the knowledge that the One in whom that faith is placed has proven that He is worthy of that trust. In its essence, faith is a confidence in the person of Jesus Christ and in His power, so that even when His power does not serve my end, my confidence in Him remains because of who He is. Faith for the Christian is the response of trust based on who Jesus Christ claimed to be, and it results in a life that brings both mind and heart in a commitment of love to Him. Is this an irrational or unreasonable response based on all that Christ demonstrated Himself to be? –Ravi Zacharias *Jesus Among other Gods*

### GADSBY'S CATECHISM

by William Gadsby (about 1800)

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

Question XXVIII. Are the called according to God's purpose to take any consolation from the glory and stability of this covenant?

Answer. Yes; for it contains all their salvation, and all their desire.

2 Sam. 23.5; Isa. 54.10; Jn. 10.28-29; Heb. 6.17-20.

Question XXIX. Who is the Redeemer of God's elect?

Answer. The only Redeemer of God's elect is the Lord Jesus Christ who, being the Lord of life and glory, became man, and so was, and continues to be, God and Man in two distinct natures but one Person for ever.

Gen. 3.15; Matt. 1.21, 23; Jn. 1.14; 1 Tim. 2.5 & 3.16; Heb. 1.1-9 & 2.9 & 13.8.

#### THE RIVERSIDE BAPTIST CHURCH

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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

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### THE CONSTRAINT OF CHRIST

*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Corinthians 5:14-15*

The teachings of the Apostle Paul are preserved unto us as a great treasure. He declared himself as “...determined not to know anything among you, save Jesus Christ, and Him crucified.” He defined and defended the gospel and was jealous for the glory of God in all he said and did. While Paul was, no doubt, a scholar among scholars his message proceeded from his heart as a matter of experience. He would quickly assert that he had been taught of the Lord Himself and had not received these things from man. He set forth the precious truth and experience of his identity with Christ and so we read: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2:20.* While many have pictured the Apostle as presenting the truth in a rude and “matter of fact” manner, his own testimony suggests otherwise. Continuing the thought from 1 Corinthians 2:2 we read in the next verse, *And I was with you in weakness, and in fear, and in much trembling. 1 Corinthians 2:3.*

Paul was personally excited about the things he believed and preached and, he had an explanation for that. He was evidently answering to some charges as to what some might have thought to be over-zealousness as he came to this text. In the verse before he made reference to his demeanor in writing: *For*

*whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 2 Corinthians 5:13.* Like the critics we find in every age getting too excited or too serious is offensive to them. It is to be feared that we often restrain true feeling for fear of being accused the same way. His answer is to be noted in that he knew himself to be constrained by the love of Christ.

John Gill and others suggest that the word “constrain” might be translated “contain” either as an alternative or an expansion of the way it is typically understood. What a precious thought this suggests to us that not only are we moved along and motivated by the love of Christ, but that we are truly enclosed by His love. Such things are sweetly suggested to us in such thoughts as: *He brought me to the banqueting house, and his banner over me was love. Song of Songs 2:4.* Moses would comfort and encourage his people with the thought that: *The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Deuteronomy 33:27.* What a picture begins to form as we think of the love of Christ as both over us and undergirding our very existence in Him. The Psalmist caught the sense of the love of God as he opened with: *He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Psalms 91:1.* And, Paul would testify to the

Lord's presence thusly: *...By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Corinthians 6:7. Isaiah wrote, Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Isaiah 58:8.* We see there the glory of the Lord separating from all that would aspire to overcome as the Pillar of Cloud separated the Israelites from the pursuing Egyptians. We, who so reside in Him, are covered above and below; before and behind; and to the right and left. That is reason to be "beside ourselves."

The consideration of the love of Christ brought Paul to the ultimate expression of the Love of Christ. Simply put, Christ died for His people that they should no longer live to themselves but unto Christ who died and rose again for them. Therein is stated not only what He did, but also, why He did it. Many tend to founder on the thought of the particular application of the Love of Christ that is here stated. The Love of Christ is not frustrated and so we understand not that He died for all without exception but certainly that all for whom He died were dead. If we think of an

application to all without exception then the matter of "living unto Him" becomes something subject to whims of man and the purpose of God is defeated. We may better understand it all if we remember that Paul stated most firmly, "I am crucified with Christ..." Connecting that here we may see that the affirmation "then were all dead" makes the death of Christ to be ours. We are crucified with Him, we are buried with Him and we are risen with Him and our existence is declared to be altogether "in Him." Therefore, being found in Him, how could we live to any other?

We love the doctrine of omnipresence as we rejoice in consideration of all the divine superlatives. But, to the believer constrained or contained by the Love of Christ, the omnipresence of Christ is realized in the sense of the great love that He has for us and so the desire is that all that we are be unto Him. It becomes a matter of experience as well as a matter of fact. Living unto Christ made Paul seem to be beside himself. Festus mistook the zeal of Paul and charged that "much learning doth make thee mad!" How are we affected? Have we been accused of being too excited or too serious about the Gospel and all its urgency? Are we "constrained by the Love of Christ?" *bhs*

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### Look Again And Consecrate

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matthew 6:30*

A simple statement of Jesus is always a puzzle to us because we will not be simple. How can we maintain the simplicity of Jesus so that we may understand Him? By receiving His Spirit, recognizing and relying on Him, and obeying Him as He brings us the truth of His Word, life will become amazingly simple. Jesus asks us to consider that "if God so clothes the grass of the field . . ." how "much more" will He clothe you, if you keep your relationship right with Him? Every time we lose ground in our fellowship with God, it is because we have disrespectfully thought that we knew better than Jesus Christ. We have allowed "the cares of this world" to enter in (Matthew 13:22), while forgetting the "much more" of our heavenly Father.

"Look at the birds of the air . . ." (6:26). Their function is to obey the instincts God placed within them, and God watches over them. Jesus said that if you have the right relationship with Him and will obey His Spirit within you, then God will care for your "feathers" too

"Consider the lilies of the field . . ." (6:28). They grow where they are planted. Many of us refuse to grow where God

plants us. Therefore, we don't take root anywhere. Jesus said if we would obey the life of God within us, He would look after all other things. Did Jesus Christ lie to us? Are we experiencing the "much more" He promised? If we are not, it is because we are not obeying the life God has given us and have cluttered our minds with confusing thoughts and worries. How much time have we wasted asking God senseless questions while we should be absolutely free to concentrate on our service to Him? Consecration is the act of continually separating myself from everything except that which God has appointed me to do. It is not a onetime experience but an ongoing process. Am I continually separating myself and looking to God every day of my life?

O Lord, I praise You for the revelation of Your supreme Fatherhood that dawns on me through the grace of the Lord Jesus. Oh, that I may be the child of my Father in heaven! – Oswald Chambers

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### Paul's Determination

1 Corinthians 2:1-5

Paul was a preacher with one subject - Jesus Christ and him crucified. He was determined always, in every place, to preach the glorious Person and the accomplished redemption of the Lord Jesus Christ. Substitutionary redemption by the Son of God was the one theme this faithful servant of God was determined to proclaim. He said I will boast of him whom others despise.

### God's Message

Christ crucified is God's message. Christ crucified is the message of Holy Scripture. Christ crucified is the sum of the gospel, and all the riches of it. Paul was so taken up with Christ that nothing sweeter could drop from his lips or pen. Christ crucified seems to have utterly consumed his mind. He used the name "Jesus" 235 times in his epistles.

May God give me grace to follow Paul's example, the example God holds before us in his Word for preachers to follow. Christ crucified is the one thing you need and the one thing I am determined to preach. I know nothing of religious traditions or philosophical wisdom. Whether among the rich and well educated, or the poor and illiterate, I am determined to know nothing but Christ crucified.

### No Show

This man so greatly used of God in his day had another determination, a determination of equal importance. He was determined to preach Christ crucified with the utmost simplicity. Paul was determined not to preach the gospel using "excellency of speech or of wisdom, with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The apostle Paul was perfectly capable of adorning his discourses with pompous language, flowers of rhetoric, eloquence of oratory, and impressive words of human wisdom. He was a man of remarkable learning and ability. But he made it his determination to preach Christ with simplicity. Christ crucified does not need to be dressed up in impressive words.

The use of impressive speech has only one real purpose. Men use impressive speech to impress other men. Our preaching may be precisely orthodox, but if our language and manner of speech is designed to impress and win applause, we nullify our message. We do not want our hearers to remember the way we preach, but what we preach. We do not want people to remember our words, but our message. We do not want those who hear us to remember our names, but the Savior's name. If that is our desire, let every man who speaks in the name of God preach the gospel of God with utter simplicity.

### Divine Power

We must preach Christ crucified, or we do not preach the Word of God. We must preach Christ with bold, unadorned simplicity, lest our hearers follow us instead of following Christ. This is and must be the preacher's determination, "That your faith should not stand in the wisdom of men, but in the power of God." Don Fortner