

The best name by which we can think of God! -- (Martin Luther)

"This, then, is how you should pray: Our Father in Heaven . . ." Matthew 6:9

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of Father is in its nature, full of inborn sweetness and comfort.

Therefore, also, we must confess ourselves to be His children--for by this name we deeply touch our God, since there is not a sweeter sound to the father than the voice of the child.

"He shall cry to Me: You are my Father, my God, and the rock of my salvation!" Psalm 89:26

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 LXIV. How then can God be just, and yet justify transgressors of His holy law?

Answer. The Lord Jesus Christ, as the Head and Representative of His people, was made under the law to redeem them that were under it; and, in His people's room and stead, has fulfilled, magnified and made it honourable, wrought out and brought in an everlasting righteousness for their justification; was made sin for them, and they are made the righteousness of God in Him. Thus God is just, and yet the justifier of all that believe in Christ Jesus.

Isa. 42.21 & 53.10-11; Dan. 9.24; Rom. 3.26 & 5.15-21 & 10.4; 2 Cor. 5.21; Gal. 3.13 & 4.4; 1 Pet. 3.18.

Question LXV. How does a poor sinner come to the knowledge of his election and justification?

Answer. By faith in Christ Jesus, as his elect Head, and the Lord his righteousness and strength.

Isa. 26.3-4 & 45.22-25; Rom. 3.21-26 & 4.23-24 & 5.1-2; 1 Cor. 2.10-12.

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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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GUARDING THE DEPOSIT

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2 Timothy 1:13-14

Cultural pressure has caused many to let up on declaring the absolutes of the Word of God. The obsession with the appearance of success has driven many to either omit or become less intense with reference to those things that offend the common concepts of “political correctness.” As a result certain social issues are downplayed or avoided. In that the Word of God is the Gospel, such actions must invariably have an effect on the manner in which one deals with the Gospel itself. A recently observed cartoon depicted Eve contemplating the fruit in the Garden and saying to Adam something to the effect that “this apple thing is not really a rule; it is just a guideline.” Of course, the implication of this is all too serious in that the Bible is seen as just that, a guideline, by many who refuse to acknowledge it as the inspired Word of God. It would seem that Paul anticipated just such a danger as he exhorted Timothy to “Hold fast the form of sound words,” and to “keep that good thing which was committed (deposited)...” to him. Later in this same epistle he would write: *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy 4:3-4.*

The exhortation to Timothy was not that there was a fear of the Truth being set aside; it was rather that Timothy should be protective of the Truth that was in him. The acquisition of

that Truth had come to him in many ways. It was first in his grandmother and his mother and so it was that from a child he had known the Scriptures and that they were able to make him wise unto salvation. 2 Timothy 3:15. It had come to him as matter of eternal decree. 1 Timothy 1:9. It had been confirmed to him by Paul, himself and that not apart from faith and love in Christ Jesus. In all of these there was no lack of accuracy and precision. There had been no allowance made to accommodate any of the pressures of this present evil world in general and compromising religion in particular. So, it must be with Timothy and all who follow after. The religious world will try to be magnanimous toward the Word of God and the precious truths therein declared, but the obvious intent is to erode the edges and blur the lines of demarcation between the true and the false. In fact, the Apostle declared that “whatsoever is not of faith is sin” and we would conclude from thus that whatsoever is not of “the faith once delivered unto the saints” is another gospel.

The thought of holding fast and keeping expressed to Timothy should be taken very seriously by all who would serve the Lord with “reverence and Godly fear.” There is no doubt that many have delivered up the precious truths of the God’s world with a proud and angry countenance and with indifference to the plight of the souls of men with the result of many being “turned off” by their message. Such have an intellectual knowledge of facts but have not

experienced for themselves the very things they preach. The key to a proper approach is understood in these words of Paul in that faith and love are the context for delivery and the Holy Spirit is essential to both accuracy and presentation. The Gospel in its every aspect is offensive to the pride of men, and compromise means endeavoring to provide a place for pride and the Gospel. Such can never be. We must never be found devising ways to make the living truth palatable to dead sinners. As we keep it and hold to it and “lay hold” on eternal life and see ourselves as the trustees of the Gospel, we will find it to be that to which we bear faithful witness.

That “good thing” is the Gospel. Dr. Gill suggested that Paul was perhaps referring to the ministerial office or that it could be the qualifying Spiritual gifts for ministering but then concludes that the reference is to no less than the Gospel. That is the ultimate “good thing.” Vincent observed in this connection that Paul had previously written to Timothy of a “good warfare” (1 Tim. 1:8); “good teaching” (1 Tim. 4:6); a “good fight” and a “good confession” (1 Tim. 6:12). The words of our Lord were, “there is none good but One!” We would conclude no

less than that the image and superscription of Christ is upon all these things. We must never apologize or avoid the so-called controversial aspects of that “good thing.” To reveal the depravity of man is a “good thing.” To declare that God has made loving choice in eternity and will save all who come unto God by Him is a “good thing.” To declare the success of a definite atoning work of Christ as the only acceptable sacrifice is a “good thing.” To give assurance that the work of the Holy Spirit cannot fail (wherein the attempts of men can never succeed) is a “good thing.” And, the promise that the work of grace begun will continue to manifest that such a work is being done and will be brought to fruition at last to the Glory of God, is a “good thing.”

This precious body of truth as it is in the Scripture and revealed ultimately in Christ is that which is committed unto all who know Him and it is to be carefully and faithfully guarded in us. It is certainly committed to God’s preachers to be preached and it is no less to be witnessed in all who truly believe. After all such is kept by the Holy Spirit and where the Spirit of the Lord is there is liberty indeed. *bhs*

Why Are We Not Told Plainly? – Oswald Chambers

He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. — Mark 9:9

Say nothing until the Son of man is risen in you — until the life of the risen Christ so dominates you that you understand what the historic Christ taught. When you get to the right state on the inside, the word which Jesus has spoken is so plain that you are amazed you did not see it before. You could not understand it before, you were not in the place in disposition where it could be borne.

Our Lord does not hide these things; they are unbearable until we get into a fit condition of spiritual life. “I have yet many things to say unto you, but ye cannot bear them now.” There must be communion with His risen life before a particular word can be borne by us. Do we know anything about the impartation of the risen life of Jesus? The evidence that we do is that His word is becoming interpretable to us. God cannot reveal anything to us if we have not His Spirit. An obstinate outlook will effectually hinder God from revealing anything to

us. If we have made up our minds about a doctrine, the light of God will come no more to us on that line, we cannot get it. This obtuse stage will end immediately [when] His resurrection life has its way with us.

“Tell no man....” — so many do tell what they saw on the mount of transfiguration. They have had the vision and they testify to it, but the life does not tally with it, the Son of man is not yet risen in them. I wonder when He is going to be formed in you and in me?



“I will love them freely.”

Hosea 14:4

In grace everything is free! All that God does for and with man in grace is free; and all that man does for and with God is free. You cannot talk about grace and law in the same breath. The two are mutually exclusive. God’s grace toward us is free. And the grace of God in us causes us to serve him freely. Wherever you find grace, in God or in man, you will find it acting freely, without cause, without condition, without qualification, without constraint, without coercion!

In every place, since the fall of Adam, where the word “freely” is used in the Word of God it has a direct connection with grace, either the grace of God operating toward us, or the grace of God operating in us.

Free Love

Hear God’s promise to all who return to him, to all who trust his dear Son. — “I will heal their backsliding, I will love them freely: for mine anger is turned away from him.” In free love he chose us (Deuteronomy 7:7-9). In free love he redeemed us (Romans 5:8; 1 John 4:10). In free love he called us (Jeremiah 31:3; 1 John 3:1).

Free Justification

All who are saved by the grace of God are “justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:24). Justification is being made righteous by God. It involves blood redemption, forgiveness of all sin, and perfect righteousness, the very righteousness of God. The righteousness of God belongs to God’s elect from eternity by virtue of our eternal union with the Lord Jesus Christ. It is imparted to us in regeneration, when we are made “partakers of the divine nature.” And it is imputed to us consciously by faith in Christ.

This justification is completely free. We are justified freely by God’s matchless grace! We are justified freely by the grace of God through the redemptive accomplishments of Christ. It is free to us, but, oh, what it cost our Savior! Justification is free to us; but it cost our Savior his life’s blood!

Free Salvation

“I will give to him that is athirst of the fountain of the water of life freely.” — Christ gives salvation freely! And he invites you to take the salvation he gives freely (Revelations 21:6; 22:17). It is a gift, but a gift that must be taken. If you would have God’s salvation you must receive it from Christ (John 1:12-13). — “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

Don Fortner