

"God's great and first design, in and by the gospel, is eternally to glorify himself, his wisdom, goodness, love, grace, righteousness, and holiness, by Jesus Christ, Ephesians 1:5-6." ~John Owen

"Men will never worship God with a sincere heart, or be roused to fear and obey Him with sufficient zeal, until they properly understand how much they are indebted to His mercy" - John Calvin

BENJAMIN KEACH'S CATECHISM

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

Q. 25. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man, in two distinct natures and one person, forever. (Gal. 3:13; 1 Tim. 2:5; John 1:14; 1 Tim. 3:16; Rom. 9:5; Col. 2:9) Q 26. How did Christ, being the Son of God, become man?

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A. Christ, the Son of God became man by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Spirit in the womb of the Virgin Mary and born of her, yet without sin. (Heb. 2:14; Matt. 26:38; Luke 2:52; John 12:27; Luke 1:31,35; Heb. 4:15; 7:26)

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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

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THE FAITHFUL WORD

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Titus 1:9

It may seem to many that the study of the Pastoral Epistles is specifically directed to pastors and the leaders of God's choosing. Of the intent of the Apostle there can be no doubt and his inspired words to Timothy and Titus have been the basis for defining ministers and their qualifications. The study of these may be approached by others in one of two ways. Many preachers have been subjected to a hard standard by those who are quick to find fault and criticize. These epistles become legal documents by which they subject preachers to scrutiny that they would never exercise against themselves. On the other hand, many have studied with the intent of trying to understand the needs of the Gospel ministry and thus find a basis for intercession for those so called to serve. I have often encouraged those whom I serve to study with a view to expectation from me. Here it is discovered what is expected of me and that discovery is profitable to both the servant and to those served.

It is a well-known fact that preachers have often been held to a standard to which their critics refuse to submit. They do not understand that part of the calling is to be examples to the flock they serve. Paul would exhort the Corinthians that they should, *Be ye followers of me, even as I also am of Christ. 1 Corinthians 11:1*. He would direct Timothy to do likewise: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in*

purity. 1 Timothy 4:12. Seeing these things, there is a tendency among many to relegate such responsibility to preachers while choosing a much lower standard for themselves. There is no direction pertaining to the Spirit and Life in Christ that would not pertain equally to all believers and should be preached as expectation to them and not because of the preacher, but because of Christ our perfect example.

The exhortation to Titus here is after the same manner. He is being directed in the matter of ordaining elders (v. 5). While many things pertaining to a good reputation and the ability to function as a leader before God and of men are stated qualifications, failure in this matter would render the rest as meaningless. Herein we are given the essential resource, the way it is to be used, and the expected outcome. We, as ministers of the Word, are not sending forth an uncertain sound, nor is there a lack of intent in that which is proclaimed. Paul would have those to be ordained to understand that there is an object to what they would be doing. They would be engaged in a divinely ordained task; they would not be following a self-serving performance.

The essential resource is the “faithful Word of God.” It is so called because it is the truth and is the essence of the Gospel. It is faithful in that it has never deceived any (Gill). In Christ came the realization that every promise of God was confirmed including but not limited to that

made to Abraham and David. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Corinthians 1:20.* In being applied to the heart it reveals the being and existence of God, the design of God in redemption, and these are they which testify of Christ.

This is that Word that was delivered of old unto Moses and the Prophets. It is that which was confirmed in the words of Christ Jesus Himself. It is that which the Apostles, as Spirit inspired witnesses, declared to Jerusalem, Judea, Samaria, and to the uttermost parts of the earth. It was the pure Word of God free of all human additives and corruptions. It would be confirmed as that to which these Elders and others would be found holding to in a way enabled of the Holy Spirit and honoring God in Christ. The thought of “holding fast” has great significance here and elsewhere in the Word. Early on in my own ministry I was approached by many with ideas as to how to build up my church and to thus bring in the crowds. It is with grateful heart that I remember the sense I was given then that all such things were to be brought to the Word for verification and so were rejected. The thought is that of literally beholding it face to face and so clinging to it (A. T. Robertson).

Sound teaching is biblical teaching and is that which is enabled by the Holy Spirit. The word for “able” here is connected to that which

indicates power rather than talent. And, the Apostle would insist that an objective be kept in view and that it would be realized that such could not come of one’s self. It would not be words without basis; it would be “sound doctrine.” Thus, it would be seen and experienced in operation in and through the preacher in delivering such exhortation. Such exhortation would bear the authority of the Spirit and of Christ and would be effectual in accomplishing the stated purpose.

There were then and are with us today, within the church and outside the church, those here called “gainsayers.” These are they who would find satisfaction in challenging the authority of the Word of God. They are “backtalkers.” They would find a standard within themselves and so follow the pattern of the god of this world. They would esteem their pride over the reproaches of Christ and so pursue a course of rebellion. The only remedy for such is the pure Word of Truth, the Gospel, preached and presented in the power of the Holy Spirit and themselves convinced by that same power of God.

While this is an essential qualification for any who would serve in the Word of God, we would insist that such should be the aspiration of every true believer. And so, I would direct all to search the Scriptures and be ready to answer for a genuine hope in Christ our Lord. *bhs*

FROM THE ATTRIBUTES OF GOD – Arthur Pink

God is faithful in glorifying his people. “Faithful is he which calleth you, who also will do” (1 Thess. 5:24). The immediate reference here is to the saints being “preserved blameless unto the coming of our Lord Jesus Christ.” God deals with us not on the ground of our merits (for we have none), but for his own great name’s sake. God is constant to himself and to his own purpose of grace: “whom he called . . . them he also glorified” (Rom. 8:30). God gives a full demonstration of the constancy of his everlasting goodness toward his elect by effectually calling them out of darkness into his marvelous light, and this should fully assure them of the certain continuance of it. “The foundation of God standeth sure” (2 Tim. 2:19). Paul was resting on the faithfulness of

God when he said, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim. 1:12). The apprehension of this blessed truth will preserve us from worry. To be full of care, to view our situation with dark forebodings, to anticipate the morrow with sad anxiety, is to reflect poorly upon the faithfulness of God. He who has cared for his child through all the years will not forsake him in old age. He who has heard your prayers in the past will not refuse to supply your need in the present emergency. Rest on Job 5:19, “He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.” The apprehension of this blessed truth will check our murmurings. The Lord knows what is best for each one of us, and one effect of resting on this truth will be the silencing of our petulant complainings. God is greatly honored when, under trial and chastening, we have good thoughts of him, vindicate his wisdom and justice, and recognize his love in his very rebukes. The apprehension of this blessed truth will beget increasing confidence in God. “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pet. 4:19). When we trustfully resign ourselves, and all our affairs into God’s hands, fully persuaded of his love and faithfulness, the sooner shall we be satisfied with his providences and realize that “he doeth all things well.”

AUTHORITY, however, speaks primarily of the right to command, although it carries with it the idea of corresponding power to enforce that command. To make disciples, then, is to bring people under the sway of Christ’s authority. It is to teach them to obey everything He has commanded us. Baptist commentator John Broadus wrote this about Jesus’ words: To disciple a person to Christ is to bring him into the relation of pupil to teacher, “taking his yoke” of authoritative instruction, accepting what he says as true because he says it, and submitting to his requirements as right because he makes them.... We see then that Christ’s intimated authority is not only the basis of our duty to disciple others, but the basis of all true discipleship.¹ (emphasis added) Everything Jesus teaches us to do is of course wise and good, and the more we grow in the Christian life the more we see this to be true. But we obey Him not because we judge His commands to be wise and good, but because He is God and has a perfect right to be believed and obeyed. We do not, to use a popular expression, “make Christ Lord of our lives.” He is Lord. Our duty is to acknowledge His Lordship and submit to His authority.

--Jerry Bridges in *The Joy of Fearing God*

Following the vision, God calls the prophet to service, saying, “Whom shall I send, and who will go for us?” Isaiah’s response is immediate and definitive: “Here am I; send me” (v. 8). This is not the first call that Isaiah has received. He is given a glimpse of the gospel in a fresh way, and the sight of it impels him into ministry with renewed zeal and conviction. We need to experience the gospel every day. We need to preach the gospel to ourselves every day. – Joel Beeke *The Beauty and Glory of the Father*

For us to imagine ourselves autonomous is, far from being a measure of our maturity, the supreme mark of our rebellion, the flag of our suppression of the truth (Rom. 1). D. A. Carson