

Many Christians estimate difficulties in the light of their own resources, and thus attempt little and often fail in the little they attempt. All of God's giants have been weak men who did great things for God, because they reckoned on His power and presence with them. –Hudson Taylor

### 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 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.

Question XXX. How did Christ, the Lord of life and glory, become man?

Answer. Christ, the Lord of life and glory, became man by taking upon Him the nature of His people, being conceived in the womb of the Virgin Mary (by the overshadowing of the Holy Ghost) and born of her, yet without sin.

Isa. 7.14; Matt. 1.20-23; Luke 1. 31-35; Jn. 1.14; Gal. 4.4; Phil. 2.6-8; Heb. 2.14-18.

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WXTH-LP 101.7 FM – In Richwood

#### 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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### CHRIST IS PREACHED

*What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. Philippians 1:18*

The Apostle Paul remains one of the greatest examples of maintaining a positive and optimistic attitude in the face of all sorts of trials. As he writes to the Philippians from prison, he would have them to know that all his troubles were “unto the furtherance of the Gospel.” While his expression may have been referring to conditions in general, his examples are specific. He clearly expressed the fact that he was more concerned with Gospel issues rather than personal sufferings. He rejoiced at the reaction of some to his sufferings. His love of Christ emerges as being the driving force in his life and he took delight at the things which brought the name above all names to the forefront. The preaching of Christ, as opposed to sectarian issues has always been the most important.

Our text is a summary statement of the preceding three verses. Regarding the Gospel and the preaching of Christ he identified two distinct groups. The first was comprised of those who were the opponents of Paul and made their declarations, however accurate, for the wrong reasons and out of wrong motivations. The second were those who were of the truth and preaching in the power of the Spirit. Paul found occasion to rejoice at both. While we believe that doctrinal correctness should be an issue, it never takes precedence over the exalting of the glorious person of Christ our Lord along with all His attributes.

Paul had sensed that there was envy and

strife that was aimed at him personally. It was evident that the marks of an Apostle were upon him and attention was to be drawn to the authority with which he preached the Gospel. When human factors enter, such things as jealousy and even competition for attention easily become a result. The issue does not seem to be content so much as motivation. Paul certainly had not changed from the scathing rebuke for preaching a false gospel among the Galatians. There would have been no compromise on such issues as sovereign mercy and grace. There would have been no toleration for denying justification by the blood of Christ alone. Often, legalism or mere moralizing is set on equal terms with the Gospel. In the economy of grace such can never be tolerated.

As was the case with Paul, so it is wherever there is a display of the Holy Spirit and His power in preaching the Gospel, there will be attempts to imitate it. Simon of Samaria tried to buy the gifts that Peter demonstrated and the sons of Sceva tried in vain to imitate Paul. There is no room here to suppose toleration for a false Gospel. But in spite of the error, even the mention of Christ in opposition brings attention to the things of Christ and God is able to separate truth from false intent.

As one who has been given to doctrinal straightness, I have often failed to rejoice at Christ being preached simply because of what I perceived to be error in some form. I recall a time many years ago watching a well-known

evangelist preach what I considered to be a great message on the New Birth. At the end of the message an invitation was given with the statement being made that “there is just something in coming forward.” All that had been acknowledged about the sovereign work of the Holy Spirit was turned to a human requirement. I immediately lost the benefit of all I had just heard. I should have rejoiced that Christ was preached. Some may have benefited greatly despite the human addition. Paul did not let those things bother him.

Blessings to the Israelites were communicated through the false prophet Balaam. A most profound declaration of the sovereignty of God came from the mouth of Nebuchadnezzar, the king of Babylon. The enemies of Christ uttered a most profound Gospel truth as He hung on the cross: “He saved others; himself He cannot save.” They had no understanding of the power of God either to save or to take Him down from the cross. The precious truth they declared was the necessary substitutionary death of the Lamb of God. He truly could not save Himself and still deliver me!

That others were preaching the Gospel he taught was an especial reason for Paul’s rejoicing. The church at Rome had been there for some time and their love of the truth had been acknowledged by the Apostle before (Romans 1:8). There were, no doubt, others that has come to the knowledge of the truth under the influence of Paul’s preaching. To Him, it was not about oratorical ability or any other human

talent. While these gifts may be used of the Lord it was the exalting Christ that was of most critical importance. How easily the distraction of denominational differences interferes with the essence of the Gospel. The love of Christ prevails wherever Truth is declared. In verse 15, he identified them as those who preach Christ “of good will.” Their intent is good. It is to declare the glory of God in the face of Jesus Christ. It is surely to set forth the elements of the Gospel and such will not be far removed from the doctrines of Grace. I once heard one remark that they had never heard an Arminian prayer. That is, they had never heard any in prayer take credit for what God alone can do. Neither will even an Arminian (salvation by works and human will) depart from grace when Christ and His glory is preached.

It is surprising that many are able to clearly articulate the elements of the Gospel in order to oppose them. They know the terms of the doctrines of grace well. While they do so to oppose, we may rejoice that they are stating them for others to hear. Again, the Lord is able to plant the truth in the heart as it come from the lips of those who oppose it.

While many talk of the Lord’s plan for their life, Paul’s personal testimonies always included the Lord’s intent for him in the Gospel. May it be so with us.

Christ is preached and He will be preached even if He must make the stones to cry out. May Jesus Christ be praised, and may we recognize His praise wherever we hear it. *bhs*

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If we would be healthy, holy, happy saints, then it will do us good to pause and consider the works of God toward us, the blessings bestowed upon us, and our experience of them and responses to them. Salvation is a work in three tenses: we have been saved, we are being saved, and we will be saved. Redemption is a many-sided jewel which delights the soul, not least when it is turned in the light of revelation so that its faces gleam and sparkle before us. The abounding and unending flood of covenant mercies bestowed upon the people of God calls for our close attention, our delighted observation, our earnest praises, and our heartfelt engagement. –Jeremy Walker

THE MAJOR DECISION. 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 There is a great decision that every denomination has to make sometime in the development of its history. Every church also has to make it either at its beginning or a little later—usually a little later. Eventually every board is faced with the decision.... Every pastor has to face it and keep renewing his decision on his knees before God. Finally, every church member, every evangelist, every Christian has to make this decision.... The question is this: Shall we modify the truth in doctrine or practice to gain more adherents? Or shall we preserve the truth in doctrine and practice and take the consequences? ... A commitment to preserving the truth and practice of the church is what separates me from a great many people who are perhaps far greater than I am in ability. This is my conviction, long held and deeply confirmed by a knowledge of the fact that modern gospel churches, almost without exception, have decided to modify the truth and practice a little in order to have more adherents and get along better.

*We are under constant pressure to have more adherents, more members more numbers, Lord. God help me never to modify or compromise to achieve that, but to tenaciously hold fast to my core beliefs and priorities. Amen. --A. W. Tozer*

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He was not the least bit encouraging toward people who wanted to follow Him around just for the food and the miracles. In fact, He did everything possible to discourage people like that (John 6). He called only broken people who were sick of their sin, who understood their hopeless condition, and who were therefore willing to forsake everything else to be His disciples (Luke 5:32; 14:33). He never muted His description of what it would cost to follow Him. And (contrary to what some church leaders advocate today) He didn't reserve the hard words for people who were already believers. He said the same things whether He was speaking to unconverted crowds (Luke 14:25 – 35) or to individual would-be followers who claimed they were ready to follow Him anywhere (Luke 9:57 – 58). Sometimes He sounded almost as if He were trying to turn away as many inquirers as possible — and indeed, He did turn away multitudes of merely curious and halfhearted admirers (John 6:66 – 67). —John MacArthur, *The Gospel According to Jesus*.

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In praising God, we should concentrate upon giving Him glory, honour and thanks (Rev. 4:9). All glory is already God's, and in one sense we cannot give Him glory. But the giving of glory to God is the acknowledgement on our part of God's glory. We give glory to God as we draw attention to His attributes, to His character, and express our appreciation of Him. When we give glory to God we take time to ponder His revelation of Himself, and we respond in grateful, adoring praise. —Derek Prime

In summary, genuine repentance begins with a work of the Holy Spirit in the life of the sinner, whereby He regenerates the heart, illumines the mind, and exposes error by a revelation of divine truth. Because of this divine work, the sinner's mind is changed and his view of reality is radically altered—especially with regard to God, self, sin, and the way of salvation. —Paul Washer