

What God takes from me is less than I owe him, and what he leaves me is more than I deserve. —William Gurnall

The Christian life is not just our own private affair. If we have been born again into God's family, not only has he become our Father but every other Christian believer in the world, whatever his nation or denomination, has become our brother or sister in Christ. —John Stott

The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813 *(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)*

19. Q. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression (Gen. 2:16, 17; Rom. 5:12; 1 Cor. 15:21, 22).

20. Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery (Rom. 5:12).

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

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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GUARD THE DEPOSIT

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen. (1 Timothy 6:20-21)

As an educator for many years, I often reminded my students that I had knowledge that their parents were paying me to communicate to them, and that they should demand of me that I give it to them. I have, also, as a Pastor for many more years, often reminded my church that they should know what is expected of me and look with expectation for me to deliver that which I have received with the knowledge of Him who has entrusted the Gospel to us. This was the terminology used by Paul in writing to the Corinthians of the Gospel: *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. (1 Corinthians 15:3-6)*. It occurs to me that in referring to the epistles to Timothy and Titus as pastoral epistles some might think them to be only for preachers and pastors. In that they are incorporated in the whole of Scripture it behooves all who would read to know what preachers are to preach and why. This emphasis was evident in Paul's loving instruction to these young men and we witness his urgency with Timothy.

Several things are to be understood from the solemn earnestness with which Paul closes the epistle. Having addressed Timothy in tender and loving terms throughout, Paul closes with an interjection, “O Timothy.” It is well that we note the special relationship that Paul had with this young man. Who can miss the special love as he begins by addressing Timothy as his son (1 Timothy 1:2)? Their history can be reviewed in the Acts of the Apostles and other references in the epistles. We are assured that Paul's fatherly affection was not lost on Timothy. Paul saw him as a disciple, a trusted companion, a fellow servant and as a true minister of the Gospel.

Paul began the epistle by reviewing his personal testimony with Timothy, not as a matter of boasting, but rather as a means of encouragement to him and to others. We are accustomed to seeing doxologies at the end of an epistle, but Paul inserts his own personal doxology at the beginning. *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (1 Timothy 1:17)*. He would have Timothy to look to the only true hope which is the mercy of God as it is in Christ Jesus our Lord.

Paul further reminded Timothy of his accountability in being an example to those to whom he ministered and whom he served. Thus, we read of such encouragements as, *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). He was further directed to give heed to reading, attention to doctrine and to recognize the special calling he had. It was expected in Timothy, as it should be in all, that a visible effect appears. He continued then with this emphasis in words such as these: *Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Timothy 4:15-16).* He would urge Timothy to “lay hold on eternal life” and to live his life in such a way as to encourage others to do the same. He was to communicate these things to faithful men (2 Timothy 2:2).

Paul had made reference to such a trust in writing to the Thessalonians. *But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. (1 Thessalonians 2:4).* He would have Timothy, and all who read, to know that we have been given such a trust. The words here convey the thought of a deposit which is place alongside. Paul spoke elsewhere of the same being with him. The ESV translation has it: *O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” (1 Timothy 6:20).* The thought is similar to the words of Christ in promising the Holy Spirit as one whom comes alongside to help. The Gospel is that which has been deposited with us and that which reveals to us as individuals the Son of God in the flesh bringing salvation to His own through the offering of Himself to God on the behalf of those

who call upon Him. It is that which is most valuable in that it resonates in us in perfect harmony with the life imparted to us by the sovereign work of the Holy Spirit and so assures our hearts by faith. The mystery has been revealed and Christ is to be declared and it is this that is to be guarded against all intruders. And there are many.

To be carefully avoided were the profane substitutions for truth that immediately began to appear. These continue to this day and constitute a real threat to the faith of God’s elect and would endeavor to corrupt the truth in any way possible. Then, it was the gnostic philosophers and false scientists. Things take on different forms but are essentially unchanged. Today men are not concerned with the justice of God and certainly feel no need for repentance before a Holy God. Those crying for so-called “social justice” think nothing of what was done to Christ in the name of “social justice.” They are crying “believe the science,” when the cry should be “repent ye and believe the Gospel.”

The warning continued in that involvement by believers with such things as the powers of this world would enforce are a danger to the faith. Error occurs when one starts with a false premise and then tries to make it agree with scripture. We must guard the deposits given us by the One who does not change. It is a solemn trust and that is why Paul closed with “O Timothy.” And I would close with the same urgency. Paul would later tell Timothy to preach the word, and that trust is given to all who genuinely believe. O beloved! guard the precious deposit. To do otherwise is to err from the faith. *bhs*

Solemn Charge for Every Season – David Mathis from Desiring God

This morning we come to the sacred text for preaching, 2 Timothy 4:1–8, perhaps the quintessential tell-us-what-God-has-to-say passage. As far as I know, there is nothing quite like verse 1 anywhere else in the Bible. I don’t know that any biblical command (verse 2) gets an introduction like verse 1.

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word.

I count five intensifications in this preamble to preach the word.

- “I charge you”: this is solemn language, like someone testifying under oath or making a declaration backed by sacred authority.
- “in the presence of God”: God is watching, Timothy; I am giving you this solemn charge; I may soon be gone, but he will not.
- “and of Christ Jesus”: Your Savior and Lord and greatest Treasure, the second person of the Godhead who became man, like us.
- “who is to judge the living and the dead”: Take this charge with utter seriousness; Christ the judge will hold you accountable for it.
- “and by his appearing and his kingdom”: He is coming back; he will establish his kingdom; your preaching of the truth, no matter what resistance you face, will be vindicated. The word of God will not fail; Christ is returning to fulfill it.

And all that by way of preamble. This is Paul’s moment of “whatever else you might miss, Timothy, don’t miss this.” The charge can’t get any larger; the stakes can’t get any higher. This is the emotional apex of the letter, and we might even say this is the highpoint of Paul’s whole relationship with Timothy. These are Paul’s last recorded words in this letter. And beginning with 3:14, through 4:8, this is Paul’s final flourish — to Timothy, and to the world. And at the heart of it, as the climax of the letter, is three words: preach the word. Like Jesus’s parting words to Peter: feed my sheep.

I am greatly encouraged to know that God’s Word shall not return void. I read of an event where a dying wife gave the following testimony. An evangelist was asked to go to a house in Nottingham and see the landlord’s wife for she was dying. He said, “I found her rejoicing in Christ as her Savior. I ask her how she had been found of the Lord. ‘Reading that,’ she replied, handing me a torn piece of newspaper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon’s sermons, which extract had been the means of her conversion. ‘Where did you get this newspaper from?’ I said. She answered, ‘It was wrapped round a parcel which was sent me from Australia.’ God’s Word shall not return to Him void.” This sermon of Spurgeon’s had been preached in London, had been printed in an American newspaper which was sent to Australia where it had been wrapped about a package and sent to England. “Cast thy bread upon the waters and it will return in due time.” Today we are casting bread upon the waters. —Ron Rumburg, (personal correspondence).

4 Promises of God to Give You Hope

These 4 promises of God give hope like an anchor for the soul:

1. Who will oppose you? None, for God is for you.
2. Who will accuse you? None, for God justifies you.
3. Who will condemn you? None, for Christ intercedes for you.
4. Who will separate you? None in all creation.

Whom He predestined, THESE He also called; and whom He called, THESE He also justified; and whom He justified, THESE He also glorified. —Romans 8:30. In a world that fails us and disappoints us, we need to cling to the One who never will. —Wayne Stiles