

Spurgeon, that great prince of preachers, was once staying at an inn in one of the valleys of northern Italy where the floor was dreadfully dirty. "I had it in my mind to advise the lady to scrub it," said Spurgeon, "but when I perceived it was made of dirt, I reflected that the more she scrubbed the worse it would be." Just so, God knew that there could be no improvement of the corrupt nature of man except through faith in His Son.

### 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)*

31. Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day (1 Cor. 15:4), in ascending up into heaven (Mark 16:19), in sitting at the right hand of God the Father (Eph. 1:20), and in coming to judge the world at the last day (Acts 1: 11; 17:31).

32. Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (John 1:11,12) by his Holy Spirit (Titus 3:5,6).

#### THE RIVERSIDE BAPTIST CHURCH

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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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### ANDREW

*One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. (John 1:40)*

Many years ago, I spoke with a young preacher about his aspirations for ministry. As a young pastor myself I was interested in his thoughts on pastoring or becoming a pastor. I had heard him preach and knew him to be an able minister of the Word. I have never forgotten his response to me. He did not disavow his call to preach; it was rather that he felt his calling was to be in a supporting role for men who were called to pastor. I was, of course, taken aback at his answer in that I was personally aspiring to a growth in my own pastoral ministry while being relatively unsure what that entailed. He has remained faithful to that calling to this day and has been a blessing to all in the church where he has served. In the meantime, I slowly learned to take the lesser seat and wait for the direction of the Master as to where and how he would have me to serve.

Many have observed the lesser role taken by Andrew. It is especially noteworthy that having spent an evening with the Lord, his next most urgent move was to find his brother Simon and to share the good news that they had found the Messiah. Having learned where our Lord dwelt, Andrew brought him to Jesus. Our Lord not only received him but also recognized him and gave him the name Cephas or a stone. These things we may read (John 1:41-42) The account had begun with Andrew believing the words of John the Baptist.

It is recorded that John twice directed his disciples to “Behold the Lamb of God.” He was with two of them on the second day and their

reaction was immediate. They followed Jesus who subsequently acknowledged them and at their request invited them to come and see where He dwelt. We are left to wonder at what their conversation may have been. Andrew had obviously heard enough that he felt the urgent need to bring his brother. It was his brother, Simon Peter, that came to figure more prominently in all that followed in the New Testament narrative. The fact that John consistently refers to Andrew as Simon Peter’s brother indicates that John’s gospel was written late in his life. It also points to the role that Andrew quietly played in the service of our Lord.

While Andrew is identified as one of those who heard John speak, the greater attention, as we have already noted, is given to the one he brought to Jesus. We are not given insight into the thoughts of Andrew with respect to these things, but there is no recorded complaint forthcoming from him. He seems to have been pleased to remain simply “Simon Peter’s brother.” He would remain the servant of the Lord operating in the shadow of others.

Andrew was among the first four called from fishing to become a “fisher of men.” In the lists given of the Apostles he is so named. He shared a house with Peter (Mark 1:29). But when the Lord was to heal the daughter of Jairus, it was Peter, James, and John that He took with Him. When our Lord would ascend the Mount of Transfiguration, it was Peter, James, and John that were chosen to accompany Him. Even as our Lord approached Gethsemane it was these

three that He brought closer to the scene of His agony in the Garden. Certainly, we do not question the choices of the Lord.

Peter was subjected to rebuke for his capricious thought and action, and later denied Him. James and John were rebuked for seeking prominence in the coming Kingdom. John was rebuked for forbidding the men who were casting out devils. Two thoughts emerge here. The first is that these men were subjected to rigorous training through humiliation in preparation for the tasks that lay before them. The second is that Andrew simply remained fully submitted unto the Lord in the role to which he was appointed.

We learn more of the subservient character of the fourth man on the list. In John's account of the feeding of the five thousand we learn that it was Andrew who came to Jesus with the solution to the problem. It was not that he understood. It was that he rather reported to Jesus that they did have food on hand knowing it was not enough. We know the rest of the story of what occurred with the little that Andrew presented to Jesus. (We are reminded of what happened when he first brought Peter to Jesus).

As the time of our Lord's departure approached, Andrew is again seen quietly moving to serve the Lord. We read in John 12 that there were certain Greeks among those who had come to the feast. They had expressed the desire to Philip thusly, "Sir, we would see Jesus." Without explanation as to why, Philip went to Andrew with the problem. No doubt, it was Andrew that determined that they should

take this matter to Jesus. It was of great significance because at this word Jesus announces that "The hour is come that the Son of Man should be glorified. Gentiles were pressing to know Him, and that word was quietly reported by faithful Andrew.

The last specific notice of Andrew is recorded in Mark's account of the Olivet Discourse. See Mark 13:3. This time it was Peter, James, John, and Andrew. At the revelation of that which was to come and regarding things to be suffered and the word of encouragement He would leave with them, Andrew is brought from out of the shadows and is recognized among his better-known brethren. Despite the trials that were to come, he received the assurance, along with the others, that the Gospel would prevail, and assurance was given them that His elect would be gathered at last.

There are only twelve references to Andrew in the New Testament. There are 156 references to Peter. But we are reminded that it was Andrew who first found his brother and brought him to Christ Jesus our Lord. What an example in humility and in the quiet and unassuming submission to the will of the Lord for his life do we find in Andrew. A simple and devoted act of love on the part of this man in the shadows was taken by the Lord and developed into a most powerful work of mercy and grace.

May we be sweetly reminded of the words of the prophet: *And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. (Isaiah 32:17).*  
bhs

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## FAITH

If a man would lead a happy life, let him but seek a sure object for his trust [or faith], and he shall be safe: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." He hath laid up his confidence in God, therefore his heart is kept in an equal poise. —Thomas Manton

This is a life of faith, for God will try the truth of our faith, so that the world may see that God has such servants as will depend upon His bare word. —Richard Sibbes

Faith, whereby especially Christ rules, sets the soul so high that it looks down on all other things as far below, as having represented to it, by the Spirit of Christ, riches, honor, beauty and pleasures of a higher nature. —Richard Sibbes

As the strongest faith may be shaken, so the weakest, where truth is, is so far rooted that it will prevail. Weakness with watchfulness will stand, when strength with too much confidence fails. Weakness, with acknowledgement of it, is the fittest seat and subject for God to perfect His strength in; for consciousness of our infirmities drives us out of ourselves to Him in whom our strength lies. —Richard Sibbes

A true faith in Jesus Christ will not suffer us to be idle. No, it is an active, lively, restless principle; it fills the heart, so that it cannot be easy till it is doing something for Jesus Christ. —George Whitefield

Oh let us continually keep faith in exercise, till it be entirely swallowed up in the boundless ocean of beatific vision. —George Whitefield

No doubt [women of faith in the past] were reproached for His name's sake, and accounted mad women; but they had a faith which enabled them at that time to overcome the world, and by which they climbed up to heaven. —George Whitefield

Where reason cannot wade there faith may swim. —Thomas Watson  
It is the nature of faith to believe God upon His bare word.... It will not be, saith sense; it cannot be, saith reason; it both can and will be, saith faith, for I have a promise. —John Trapp

How weak soever the believer finds himself, and how powerful soever he perceives his enemy to be, it is all one to him, he hath no more to do but to put faith on work, and to wait till God works. —David Dickson

How many, alas, of the precious saints of God must we shut out from being believers, if there is no faith but what amounts to assurance.... shall we say their faith went away in the departure of their assurance? How oft then in a year may a believer be no believer? even as often as God withdraws and leaves the creature in the dark. Assurance is like the sun-flower, which opens with the day and shuts with the night. It follows the motion of God's face; if that looks smilingly on the soul, it lives; if that frowns or hides itself, it dies. But faith is a plant that can grow in the shade, a grace that can find the way to heaven in a dark night. It can "walk in darkness, and yet trust in the name of the Lord." —William Gurnall

Faith endures as seeing Him who is invisible (Heb. 11:27); endures the disappointments, the hardships, and the heart-aches of life, by recognizing that all comes from the hand of Him who is too wise to err and too loving to be unkind. But so long as we are occupied with any other object than God Himself, there will be neither rest for the heart nor peace for the mind. But when we receive all that enters our lives as from His hand, then, no matter what may be our circumstances or surroundings—whether in a hovel or prison-dungeon, or at a martyr's stake—we shall be enabled to say, "The lines are fallen unto me in pleasant places" (Ps. 16:6). But that is the language of faith, not of sight nor of sense. —Arthur W. Pink

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**"IF A CHRISTIAN IS NOT HAVING TRIBULATION IN THE WORLD, THERE'S SOMETHING WRONG!" - LEONARD RAVENHILL**