

"They will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." Zechariah 12:10

A bleeding Savior I have viewed, and now I hate my sins! (John Newton)

### GADSBY'S CATECHISM – William Gadsby about 1800

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

Question XCVII. What shall be done to the wicked at the day of judgment?

Answer. At the day of judgment, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments and the vengeance of God's righteous displeasure, with the devil and his angels, for ever and ever.

Dan. 12.2; Matt. 10.28 & 13.38-42 & 25.41,46; Jn. 5.29; Rev. 20.11-15 & 21.8.

Question XCVIII. What has God said shall take place with the elect in this life?

Answer. God has declared that they shall be born again, not of corruptible but of incorruptible seed, by the Word of God, which liveth and abideth for ever; and that He will put His laws into their minds, and write them in their hearts, and He will be their God, and they shall be His people.

Jer. 31.31-34; Ezek. 36.25-27; 1 Pet. 1.23-25.

#### 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](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

#### Services:

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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### PAUL’S NECESSITY

*For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 1 Corinthians 9:16*

The term necessity is generally understood and refers to such things as food, water, clothing and shelter. These are those things that are considered essential to life or at least a minimal standard of living. The necessity of which Paul speaks has nothing to do with these things. The necessity laid upon him began with his arrest on the road to Damascus and was impressed upon him with his apostolic commission received directly from the Lord. It was no mere outward thing that was done to him. What he expressed here was a felt necessity that was to such a degree that he could do nothing else. While we are not apostles, we may learn from the example of Paul with respect to our Heavenly calling to be Saints. (1 Cor. 1:2)

Paul was very quick to reject any idea of personal glory. The matter of necessity to him prevented any credit to himself. He had been miraculously saved. He had been personally addressed by the Lord Jesus Himself. He had been given a specific commission and was identified as a chosen vessel to “bear my name before the Gentiles, and Kings and the children of Israel.” It is easy enough to understand that he was under divine authority and was thus constrained to obey. Yet, we sense something much more wonderful here. Paul would later use the phrase “the love of Christ constraineth us...” We sense no reluctance in Paul to pursue his commission. Rather, it was with a desire to please Him that had called him to such a

wonderful work. *No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 2 Timothy 2:4.*

Preaching the Gospel was more than a livelihood to him. And he was not being forced as one compelled against his will. “...for no one more readily engaged in it, or more cheerfully performed it; but of obligation from the divine call to this work, and from his own conscience, in which he knew it to be an heavenly one, and from the nature of the trust committed to him, and because of the good of immortal souls, and the honour of Christ; all which lay with weight upon him, and obliged him in duty, love, and gratitude, to attend to it...” John Gill. Perhaps none, other than Christ Himself, was moved to the same degree of necessity and urgency as was Paul. But, a principle here is shown to us as to our attitude toward the things of God in whatever capacity we find ourselves as the servants of God. We are bound to examine ourselves in the light of such an example. Are the things of repentance, faith and obedience to our Lord a matter of choice, or are we moved by necessity laid upon us by the mercy and grace of our God? Can we look elsewhere or is it thus: *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 6:68*

We would then pursue further the thought that there was necessity as to the matter of the commission – the Gospel. It is not “woe is me if I

preach not." Rather it was "if I preach not the Gospel." Paul takes great care to distinguish what he was preaching as separate from vain philosophies and the ideas of men. He would later in this epistle present a most profound definition: *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 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: 1 Corinthians 15:1-4.* The elements of the Gospel here were underscored by "according to the Scriptures." Paul was so insistent on the pure Gospel that he pronounced a curse on those endeavoring to propagate any other gospel so-called. (Gal. 1:8). He was scolding the Galatians because they had departed from the Gospel they first obeyed. This is not unlike what we see today as the word gospel is attached to much that has nothing to do with either the death of Christ as a substitute or the resurrection of Christ wherein the success of His work was validated and life from the dead was claimed for

His people.

He strongly emphasizes his necessity but pronouncing woe on himself if he departed from the preaching the Gospel. It was not that he was picturing the Lord standing over him with a threat of punishment or destruction. It was rather than he could only envision misery and a wretched existence for himself apart from the Gospel. The change that had been wrought in the heart of Paul would allow no return to self-will and self-righteousness. He had, by God's great grace, been given a heart that could only delight in the One the Gospel exalts. This necessity that was laid upon him was essential to his life and to his happiness.

We have a wonderful example of faith and commitment here in Paul. But, what of us? How do we reckon the matters of the Gospel in ourselves? We might argue that we are not Apostles. However, Paul was first and foremost a Christian. We are in fact a people called and commissioned in the service of our Lord. Is our service born out of mandates viewed at a distance, or does it arise from necessity laid upon us as a gracious gift from God through Christ our Lord? Such is the power of God unto salvation. *bhs*

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### SPURGEON ON CALVINISM

And I have my own private opinion, that there is no such thing as preaching Christ and him crucified, unless you preach what now-a-days is called Calvinism. I have my own ideas, and those I always state boldly. It is a nickname to call it Calvinism. Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; not unless we preach the sovereignty of God in his dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor, I think, can we preach the gospel, unless we base it upon the peculiar redemption which Christ made for his elect and chosen people; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and him crucified in a different fashion, and to all gainsayers we reply, "We have not so learned Christ." C. H. Spurgeon

## Paul's Gospel

Paul's gospel not only contradicted the religion, philosophy, and culture of the day, it also declared war on them. It refused truce or treaty with the world and would settle for nothing less than culture's absolute surrender to the lordship of Jesus Christ. We would do well to follow Paul's example. We must be careful to shun every temptation to conform our gospel to the trends of the day or the desires of carnal men. We have no right to water down its offense or civilize its radical demands in order to make it more appealing to a fallen world or carnal church members. Our churches have plenty of strategies to become more seeker friendly by repackaging the gospel, removing the stumbling block, and taking the edge off the blade so that it might be more acceptable to carnal men. We ought to be seeker friendly, but we ought to realize this: there is only one Seeker, and He is God. If we are striving to make our church and message accommodating, let us make them accommodating to Him. If we are striving to build a church or ministry, let us build it upon a passion to glorify God and a desire not to offend His majesty. To the wind with what the world thinks about us. We are not to seek the honors of earth, but the honor of heaven should be our desire.

Paul Washer *The Gospels Power and Message*.

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## GOD'S AWESOMENESS

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! —Romans 11:33 Webster's Unabridged Dictionary lists 550,000 words. And it is a solemn and beautiful thought that in our worship of God there sometimes rush up from the depths of our souls feelings that all this wealth of words is not sufficient to express. To be articulate at certain times we are compelled to fall back upon "Oh!" or "O!"—a primitive exclamatory sound that is hardly a word at all and that scarcely admits of a definition. Vocabularies are formed by many minds over long periods and are capable of expressing whatever the mind is capable of entertaining. But when the heart, on its knees, moves into the awesome Presence and hears with fear and wonder things not lawful to utter, then the mind falls flat, and words, previously its faithful servants, become weak and totally incapable of telling what the heart hears and sees. In that awful moment the worshiper can only cry "Oh!" And that simple exclamation becomes more eloquent than learned speech and, I have no doubt, is dearer to God than any oratory. Today I want to just quietly reflect in unspoken awe.... Amen. A. W. Tozer



Like David, the pure in heart begin with seeing through themselves. Having confronted their own bears and lions in the valley of the shadow of death, they see clearly the abnormality of Goliath cursing the living God. By cultivating a lifestyle of repentance, the pure in heart develop integrity, and their own fractures are healed. By beginning with their own impurity, they avoid the critical, negative stance of cynicism. The good news is that by following Jesus we don't have to be captured by the spirit of the age. We don't have to be defined by our culture. Like Paul in Philippi, we can sing in jail (see Acts 16:25). Like David, we can calmly pick up five smooth stones when faced with overwhelming odds. Paul Miller *A Praying Life*