

Nothing more pleases, honors, and glorifies Christ than the confiding trust, the expectant confidence, and the child-like faith of those to whom He has given every cause to trust Him with all their hearts. —A.W. Pink

Spurgeon's Catechism  
Compiled by Charles Haddon Spurgeon  
[1834 -1892]

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

71.Q. What are the outward means whereby the Holy Spirit communicates to us the benefits of redemption?

A. The outward and ordinary means whereby the Holy Spirit communicates to us the benefits of Christ's redemption, are the Word, by which souls are begotten to spiritual life; Baptism, the Lord's Supper, Prayer, and Meditation, by all which believers are further edified in their most holy faith (Acts 2:41-42; Jas. 1:18).

72.Q. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convicting and converting sinners, (Ps. 19:7) and of building them up in holiness and comfort (1 Thess. 1:6), through faith to salvation (Rom. 1:16).

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**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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### THE THESSALONIAN FAITH AND EXAMPLE

*For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thessalonians 1:9-10)*

We are not certain as to how much time the Apostle Paul was able to spend with the Thessalonians. We do know that persecution soon followed him, and he was constrained to move on to Berea. What Paul did observe personally concerning them and the good word that came to be reported of them moved him to accredit their response to the Gospel. So, he wrote these words both of comfort (they were being persecuted) and commendation of their faith. As he waited in Athens word came to him of what they were enduring and he was quick to dispatch this epistle. What we are given here is a concise but full report of the proper response to the preaching of the Gospel. O that we like they might experience and practice what we believe and know – that the Word be as inspirational as it is informational.

We must never separate our theology (concept of God) from our practice; else both are invalid and meaningless. The Thessalonians provided a wonderful picture of true identity with the Word in both meaning and practice. This passage is so straightforward as to encourage treating it lightly. As we examine any passage, we must be aware of its integral place in the whole of Scripture and we must know that it reflects the nature and substance of the whole. The process experienced in salvation reveals the presence, power, and plan of God and is, in fact, the evidence of a work of grace in

the heart. What grace begins; grace continues.

We witness their action in the face of persecution. Paul calls attention to the fact that his entering into them was accompanied by the evidence of divine power and the presence of the Holy Spirit (see verse 5), and the process would have included understanding, reasoning, and thought. To the Corinthians he manifested a similar manner. *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: (1 Corinthians 2:4)*. His approach to them had been in humility and was as he described elsewhere “base among them.” He would later call their attention to the fact that he had been “allowed of God to be put in trust with the Gospel...” (v. 2:4). He came to them as one persecuted (he was fresh from Phillipi) and as one committed to the Gospel. He describes his manner further in the next chapter as “gentle among you, even as a nurse cherisheth her children...” And the matter of “entering in” implies that they were courteous and receptive of God’s message and His messengers.

We witness their reaction as it was noted by those of Macedonia and Achaia. Verse 7 tells us that they were examples to those in the regions around them. They were quite vocal in their declarations of what they had heard, what they believed, and all being put into practice. How wonderful it would be to have such a response

from outside of our own churches as to such actions. Paul had commended them in his introductory remarks as to their "...work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father."

They had turned to God from idols! This seemed to have been an observation from the reports Paul had heard. These people were living in the midst of idolaters of all stripes. It is certain that such a change effected in the lives of a people would be noted by those who were continuing in their idolatry. We consider the fact that there are many forms of religious idolatry (not always mere statuary, although this is often witnessed). Someone defined an idol as "anything that cannot be given up to serve God." This would identify many of us by some of the things to which we cling. We are reminded of the character of idols from the Psalmist: *They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. (Psalms 115:5-7)*. It is to be observed that men are by nature idolaters. Why else would John end his epistle with these words. *Little children, keep yourselves from idols. Amen. (1 John 5:21)*. Thus, we consider its many forms such as things, money, people, and even ourselves.

They turned from idols to serve. Their first work of faith was They turned to God. Their labor of love was that they served the living God. And their patience of hope was characterized by focusing on the hope of Christ

in them. Many make a claim to loving God but fall far short of seeking to serve God (we all fall short in this regard). Here He is called the "living and true God." Consider: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7:25)*.

We witness their satisfaction in resting by faith on Christ and waiting for all that He promised. It is this that men hate because they cannot alienate and corrupt this kind of faith. So, it is that God is honored in all that possess it. Human religion is oppressive and cannot afford such a resting place as these enjoyed. For Whom did they wait? His Son, who is God, manifest in the flesh – the deity of Christ is cardinal doctrine. They are waiting for Him from heaven. They are resting in the fact that God has raised Him from the dead. So that, victory is implied over all that opposes including our arch enemy. Satisfaction of the sin debt is likewise implied in that He suffered for our sin and then arose and ascended. And so, they could rest on that account. It is Jesus who is alone the great deliverer and rescuer of the redeemed. We hear of great rescues even in modern times. Men rescued from a mine. Children rescued from a cave. Some seemingly impossible rescues days after an earthquake. But none of these can compare to the greatest rescue of them all.

The wrath to come is unstoppable and inescapable. It is appointed unto men to die and then judgment. But this Jesus has rescued these Thessalonian believers and all that follow their example in faith and practice from the wrath to come. And He has made us pure so that we might serve the living and true God. *bhs*

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Endurance is not a magic spell that falls upon the Christian. Endurance comes from knowing what God's word requires, knowing who we are according to God's word, and knowing that God's word lasts when all else falters and fails.

—Kevin DeYoung

The Lord's work will be done in the Lord's way.

As I see it, the Christian life must be comprised of three concentric circles, each of which must be kept in its proper place. In the outer circle must be the correct theological position, true biblical orthodoxy, and the purity of the visible church. This is first, but if that is all there is, it is just one more seedbed for spiritual pride. In the second circle must be good intellectual training and comprehension of our own generation. But having only this leads to intellectualism and again provides a seedbed for pride. In the inner circle must be the humble heart—the love of God, the devotional attitude toward God. There must be the daily practice of the reality of the God who we know is there. These three circles must be properly established, emphasized, and related to each other. At the center must be kept a living relationship to the God we know exists. When each of these three circles is established in its proper place, there will be tongues of fire and the power of the Holy Spirit. Then, at the end of my life, when I look back over my work since I have been a Christian, I will see that I have not wasted my life. The Lord's work will be done in the Lord's way. —Francis Schaeffer

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From *No Little People*

The people who receive praise from the Lord Jesus will not in every case be the people who hold leadership in this life. There will be many persons who were sticks of wood that stayed close to God and were quiet before him, and were used in power by him in a place that looks small to men. Each Christian is to be a rod of God in the place of God for him. We must remember throughout our lives that in God's sight there are no little people and no little places. Only one thing is important—to be consecrated persons in God's place for us, at each moment. Those who think of themselves as little people in little places, if committed to Christ and living under his lordship in the whole of life, may, by God's grace, change the flow of our generation. And as we get on a bit in our lives, knowing how weak we are, if we look back and see we have been somewhat used of God, then we should be the rod "surprised by joy." —Francis Schaeffer

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The apostle Paul was, above everything else, a preacher. Like Jeremiah before him, he was constrained to preach. The gospel was like a burning fire shut up in his bones that he could not hold in. To the Corinthians, he declared, "I believed, and therefore have I spoken," and also, "Woe is me if I do not preach the gospel!" Such a high estimation of the gospel and the preaching of it cannot be feigned when it does not exist in the heart of the preacher, and it cannot be hidden when it does.

--Paul Washer, *The Gospel's Power and Message*