

"It is not in our power to engage that great warrior the devil in combat, or to bear his force and onslaught. Otherwise it would be pointless or a mockery to ask of God what we already have in ourselves. Obviously those who prepare for such combat with self-assurance do not sufficiently understand with what a ferocious and well-equipped enemy they have to deal ...

While we petition, then, to be freed from Satan and sin, we anticipate that new increases of God's grace will continually be showered upon us, until completely filled therewith, we triumph over evil. " - John Calvin, Institutes of the Christian Religion, On the Lord's Prayer

### 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 XXXIX. How are the elect made partakers of the redemption by Christ?

Answer. The elect are made partakers of the redemption by Christ in the effectual application of it to them by His Spirit.

Zech. 4. 6; Jn. 3.27 & 14.26; 1 Cor. 2.10 & 6.11; Eph. 2.1; Col. 2.13.

Question XL. How does the Spirit apply the redemption by Christ to the elect?

Answer. The Spirit applies the redemption by Christ to the elect by working faith in them, and thereby bringing them to a knowledge of their union to Christ in effectual calling.

Jn. 6.29 & 16.8-15; 1 Cor. 1.8-9; Eph. 2.8-10 & 3.17-19; Phil. 2.13; 2 Tim.1.9; Heb. 3.1.

#### 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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### EXPERIENCING THE LORD

*The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works. Psalms 145:8-9*

The title of this Psalm, *David's Psalm of Praise*, arrests the attention of all who are given to praise the Lord and who would do so after the manner of one such as David. The life experiences of David were many and varied and ranged from the lowest times of disobedience to the ability to comprehend the greatness of God as is expressed here. Of course, we may observe that the providence of God was in evidence and enabled such expressions from David as are found in the likes of Psalm 51 concerning repentance, and the ability to rejoice, even in affliction, as is expressed in Psalm 119. In this Psalm he strains to reach the heights of praise and exaltation and we are blessed in trying to go there with David. F. B. Meyer preciously commented on this Psalm: “The theme of the psalm is God. He is great, Psa 145:3; gracious, Psa 145:8; good, Psa 145:9; upholdeth, Psa 145:14; is righteous, Psa 145:17; is nigh, Psa 145:18; preserved, Psa 145:20. And the main aspect of His handiwork is the creation and maintenance of a universe of happy beings who subsist on His bountiful care. His tender mercies are over all His works.”

The entire psalm is a delight to consider. The verses of our text bring the reflections of the Psalmist to bear upon the experience of all the Lord's people in their coming unto Him and coming to know Him. It is good to know that the Lord is gracious, compassionate, longsuffering, and merciful; it is better to experience them in both coming to life in Him and as a way of life

with Him. So was David brought to the way of such sweet praise and so are all brought to know our Blessed Lord.

The thoughts were not new to David. In the midst of a most fearful situation, Moses had received the same message. The original tables had been broken and he was in the Mount to receive the new ones. It is there we read: *And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exodus 34:5-7.* It is here we learn that these are not the weak well intended expressions of men; rather they are the declarations of a determined sovereign. So, it is determined that all who come to Him will realize that these are not matters for our convenience; they are a means by which He will bring glory to Himself.

The earthly ministry of our Lord manifested these things in both a general manner and in specific application. We read of particular instances of our Lord healing and we have the declaration that great multitudes came and were healed. When the multitudes suffered hunger, He graciously provided for them all

having expressed compassion for them. There are many instances in the Old and New Testaments in which the longsuffering of our Lord waited as it did in the days of Noah. And the fact that the Lord does not immediately render punishment for the rebellions of individuals and nations is in accordance with His tendency to show mercy.

So then, while Moses trembled in the presence of the Lord, the revelation came that He would be gracious. And so, it is that the Lord deals in such a manner with men in general and with His elect in particular. We are sweetly reminded of the Lord's goodness and its effect in such thoughts as: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Romans 2:4.* God is sovereign, and He is Holy and that will be acknowledged by all. It is because of His goodness that these things are revealed. He has no delight in the death of the wicked.

Among the saddest of scenes in Scripture is that of our Lord weeping over Jerusalem. Such is the ability of God to express pity for and even to provide for the miseries that have come upon fallen man. What if God were completely insensitive to the woes of men even though they deserve them. So, hungry are fed, the sick are healed, and many of these will perish forever as a result of their sin. He is holy; He is not unaware.

Men have a tendency to instant retaliation at being wronged. God doesn't need to as the offenders are not going any further than He allows. But none shall ever say they didn't have

time or that they never had opportunity. Men erroneously account for the longsuffering of God.

His mercy is evident everywhere. It is described elsewhere as abundant. This we may apply to the widespread application of it to mankind in general and specifically to those coming in repentance toward God and faith toward our Lord Jesus Christ.

The experience of all true believers reflect what David has left us here. The Lord's grace is apparent to all as they are awakened by the regenerating work of the Holy Spirit. At the realization of their great need they sense the greatness of divine compassion and its expression in sending Christ into the world. The sense of undeserved favor speaks to the longsuffering of God with us. And His mercy, sovereignly applied, becomes to us most precious.

C. H. Spurgeon wrote, "Kindness is a law of God's universe, the world was planned for happiness; even now that sin has so sadly marred God's handiwork, and introduced elements which were not from the beginning, the Lord has so arranged matters that the fall is broken, the curse is met by an antidote, and the inevitable pain is softened with mitigations. Even in this sin-stricken world, there are abundant traces of a hand skillful to soothe distress and heal disease. That which makes life bearable is the tenderness of the great Father." So, we may understand that "His tender mercies are over all His works." And all things are serving His purpose in redemption. *bhs*

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There are not two classes of disciples—we are all both disciples and disciple-makers. All Christians are called to deny themselves, take up their cross, and follow Jesus to death; to give up their lives to his honour and service. It's more like a football team, where each person does all they can to advance the ball downfield. There are leaders and captains, but fundamentally and above all else, everyone is a player. In fact, in many teams, it's not necessarily the captain who is the best player or the most valuable contributor in any given game. – Colin Marshall and Tony Payne *The Trellis and the Vine*

“The objection that the doctrine of Predestination discourages all motives to exertion, is based on the fallacy that the ends are determined without reference to the means. It is not merely a few isolated events here and there that have been foreordained, but the whole chain of events, with all of their inter-relations and connections. All of parts form a unit in the Divine plan. If the means should fail, so would the ends. If God has purposed that a man shall reap, He has also purposed that he shall sow. If God has ordained a man to be saved, He has also ordained that he shall hear the Gospel, and that he shall believe and repent. As well might the farmer refuse to till the soil according to the laws disclosed by the light of nature and experience until he had first learned what was the secret purpose of God to be executed in His providence in regard to the fruitfulness of the coming season, as for any one to refuse to work in the moral and spiritual realms because he does not know what fruitage God may bring from his labor. We find, however, that the fruitage is commonly bestowed where the preliminary work has been faithfully performed. If we engage in the Lord’s service and make diligent use of the means which He has prescribed, we have the great encouragement of knowing that it is by these very means that He has determined to accomplish His great work.”

--Lorraine Boettner *cited by Voddie Baucham*

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From: The London Baptist Confession of Faith of 1689:

The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience; although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will, which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His church; and afterward for the better preserving, and propagating of the truth, and for the more sure establishment, and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased. ( 2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19-21; Romans 2:14,15; Psalm 19:1-3; Hebrews 1:1; Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19,20 )

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It is important to note that such sensitivity to sin and confession of it is a mark of a true believer, but the lack of such is evidence that a person may still be in an unconverted state. The apostle John writes, “If we say that we have no sin, we deceive ourselves, and the truth is not in us [i.e., we are not Christian]. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness [i.e., we are Christian]. If we say that we have not sinned, we make Him a liar, and His word is not in us [i.e., we are not Christian]” (1 John 1:8–10). One of the greatest evidences of true conversion is not sinless perfection, as some have erroneously supposed. Instead, it is sensitivity to sin, transparency before God regarding sin, and open confession of sin. –Paul Washer, *The Gospel Call and True Conversion*