

We must carefully distinguish between self-denial as a matter of show and self-denial in doing God's will and in the service of love. It is not the act itself that is beautiful but the love that is in the act. —J.R. Miller

## The New Hampshire Confession of Faith

By J. Newton Brown 1833

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

### II. Of the True God

We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is JEHOVAH, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

John 4:24; Ps. 83:18; Heb.3:4; Rom. 1:20; Jer.10:10; Ex.15:11; Ps.147:5; Isa.6:3; I Pet.1:15-16; Rev.4:6-8; Mark12:30; Rev.4:11; Matt.10:37; Jer.2:12-13; Matt.28:19; John 15:26; I Cor.12:4-6; I John 5:7; John10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; I Cor.2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor.13:14; Rev. 1:4-5.

### 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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### THOU SHALT CALL HIS NAME JESUS

*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Matthew 1:21-23)*

Needless to say, at this time of the year the attention of many is turned to the event that occurred so long ago. It is to be feared that while there is a fascination with the events many lose sight of the divine purpose. The events of the birth of Jesus are among my earliest memories. The story is touching and beautiful and has a universal appeal. Many have sought to expand on that which is recorded in the Word of God and often adapt things to their own thoughts. In the simple terms of the Scripture, what is needed is recorded and what is intended is declared and we do well to adhere to that rather than look to the traditions of men.

This is but one of a multitude of texts that might be cited in reference to the incarnation of the Son of God and God the Son. We will look to several as we proceed. But first, we would assert that there is no Gospel apart from the incarnation of Christ. If what is written concerning His birth is not true, then He is not who He claimed to be and all else is of no consequence. Thus, we look to the declaration of the Apostle to Timothy and read with assurance that, *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Timothy 3:16)*. We carefully note all that proceeds from the fact

that “God was manifest in the flesh,” and we call it the Gospel. It is to be noted that, with many, such declarations as this do not provoke thoughts of the event in Bethlehem. We cannot help but take note of the account of our Savior’s birth and rejoice at its simple beauty, but we must look from there to the ultimate purpose of God in salvation glory.

The words of the text here were spoken by the Angel to Joseph. He was told of the conception by the Holy Spirit and then given a mandate. “Thou shalt call His name Jesus.” The reason is stated in the divine aim that He would save His people from their sins. The explicit words given to Isaiah (Isaiah 7:14) were to be fulfilled. Proper dignity is to ever be given to that name – Jehovah Savior. Who He is and what He would do is never to be separated in our consideration of Him and all that pertains to Him. We are ever drawn to and reassured as we read such declarations as: *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Timothy 1:15)*. We love the thought that He saves sinners. The purpose is here declared as well – “Christ Jesus came into the world” is a distinct reference to His birth. When the Apostles were challenged and persecuted about preaching in the Name of Jesus, in their prayer following they referred to

Him as “Thy Holy Child Jesus.” Clearly, they had not lost sight of the significance of the birth of the Holy One and would continue to pray in that Name. Peter had declared on the day of Pentecost that it was this same Jesus who had been declared to be both Lord and Christ. Even now we rejoice that we have such an intercessor in glory: *For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Timothy 2:5)*. As Isaiah also prophesied and Paul quoted, we delightfully bow to Him who is God manifest in the flesh. Truly, “we see Jesus” having come into this world in the form of sinful flesh that He might be able to suffer the death we deserved.

The words “He shall save” is an emphatic statement indicating that only He could accomplish the task appointed Him. And there is a clear declaration of identity (His people) in its application: *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (John 17:2)*. There was no doubt then or now as to the success of the mission before Him. Some thirty-three years later He would declare from a cruel Roman cross, “It is finished.” He has accomplished what no other could. He would and did save His people from their sins. How sad that so many claim this benefit without a thought to the life that was manifested that night in Bethlehem. And they are given to assigning it to a ritual profession without contemplating what was required. From what would He save His people? They would be saved from having been left dead

in trespasses and sin. They would be saved from the place of eternal banishment from the presence of God. He would deliver them from being contrary to the holiness of God. How would it be accomplished: *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (Revelation 1:5)*. It was of Him to secure eternal life (living) to His people. This was not just a deliverance from hell; it was a life for all eternity in His presence.

We see in these verses a divine manifestation. We cannot help but wonder at all that Isaiah declared concerning Him. Especially do we think of Him who is “Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace.” But in the passage quoted here it is simply that He should also be called “Emmanuel” – “God with us.” God has spoken in many ways since the time of the fall. But in bringing His Son into the world, born of a virgin, He has spoken completely, gloriously, and finally. His purpose is accomplished and Jesus declared it. We hear His aim declared in His great intercessory prayer: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:23). “Christ in you, the hope of glory.”

The Gospel of our Lord Jesus Christ is clearly declared in calling His Name, Jesus. *bhs*

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Love is the parent and promoter of everything excellent and amiable in the Christian character. It diffuses itself through the whole train of holy actions. It gives them all their motion, and dignifies them with all their real value. The eloquence of men, or even of angels, the gift of prophecy, the knowledge of all mysteries, the power to work miracles, the most extensive liberality to the poor, and even the suffering of martyrdom, are all insignificant and unprofitable without love to Jesus.

--John Fawcett

## The Bible's First Promise

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Genesis 3:15) This is the first promise to fallen man. It contains the whole gospel and the essence of the covenant of grace. It has been in great measure fulfilled. The seed of the woman, even our Lord Jesus, was bruised in His heel, and a terrible bruising it was. How terrible will be the final bruising of the serpent's head! This was virtually done when Jesus took away sin, vanquished death, and broke the power of Satan; but it awaits a still fuller accomplishment at our Lord's second advent and in the Day of Judgment. To us the promise stands as a prophecy that we shall be afflicted by the powers of evil in our lower nature, and thus bruised in our heel; but we shall triumph in Christ, who sets His foot on the old serpent's head. Throughout this year we may have to learn the first part of this promise by experience, through the temptations of the devil and the unkindness of the ungodly, who are his seed. They may so bruise us that we may limp with our sore heel; but let us grasp the second part of the text, and we shall not be dismayed. By faith let us rejoice that we shall still reign in Christ Jesus, the woman's seed. –C. H. Spurgeon, *Faith's Checkbook*

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True grace, according to Scripture, teaches us “to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age” (Titus 2:12). Grace is the power of God to fulfill our new covenant duties, however inconsistently we obey at times. Clearly, grace does not grant permission to live in the flesh; it supplies power to live in the Spirit.

Repentance is always at the core of genuine saving faith. Repentance involves a recognition of one's utter sinfulness and a turning from self and sin to God (cf. 1 Thess. 1:9). Repentance is not a human work; it is the inevitable result of God's work in a human heart. –John MacArthur, *Only Jesus*

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Herod is expressly called “Herod the king”: in that capacity he is the enemy of our King. They are in a sad state to whom the Savior is a trouble. Some, like Herod, are troubled because they fear that they shall lose position and honor if true religion makes progress, and many have an undefined dread that the presence of Jesus will deprive them of pleasure, or call them to make unwilling sacrifices. O thou who art the King of heaven, thou cost not trouble me: thou art my joy! See the influence of one man: Herod's trouble infects “all Jerusalem.” Well it might; for this cruel prince delighted in shedding blood, and the darkness of his brow meant death to many. Unhappy Jerusalem, to be troubled by the birth of the Savior! Unhappy people, to whom true godliness is a weariness! –C. H. Spurgeon, *Commentary on Matthew*