

The lowest laborer who has grace and fears God, is a nobler being in the eyes of his Creator than the King, ruler, or statesman, whose first aim it is to please the people. —J.C. Ryle

However bitter the cup we have to drink, we are sure it contains nothing unnecessary or unkind; and we should take it from His hand with as much meekness as we accept of eternal life with thankfulness. —William Goodell

### The Baptist Catechism (Keach's Catechism)

1677

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

Q. 51. Which is the first commandment?

A. The first commandment is, "Thou shalt have no other Gods before me."  
(Exodus 20:3)

Q. 52. What is required in the first commandment?

A. The first commandment requires us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly.  
(Joshua 24:15; 1 Chron. 28:9; Deut. 26:17; Ps. 29:2; Matt. 4:10)

#### 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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### UNTO THEE WILL I SING

*But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy. (Psalms 59:16-17)*

My earliest memories of singing were the songs I heard in church services. My sisters and I would often find an old hymnbook at home and sing together the hymns of the faith. We did not necessarily understand the messages, but we enjoyed the melodies, and many were memorized. Music and singing have had an integral role in the lives of many who have come to faith in Christ our Lord. Having often sung hymns before I was saved, I was amazed as the messages came to life after being given new life in Christ. One finds music as an apt medium for the expression of praise and adoration as is expressed in this passage from the Psalms. Doubtless these Psalms were sung over and over to the great joy of the singer and to the Glory of God.

Especially in the Psalms we often find mandates to sing a “new song.” We find it simply stated as “Sing unto Him a new song.” We find that it is He who has put the new song in our mouth which is “praise unto our God (Psa. 40:3).” In Psalm 96, the directive is to “all the earth.” The mandate reaches to redemption in passages such as, *O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. (Psalms 98:1-2).* The commitment to sing unto the Lord

appears in our text and in other places as well. And then we are reminded of the well-known words from before the Throne: *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (Revelation 5:9).* The precedents for singing are from the beginning and it is no wonder that we are bidden of the Spirit to be “singing and making melody in your hearts unto the Lord.”

The order of things here is worthy of note. The power of God and the mercy of God are considered together. We certainly stand in awe of the infinite power of our God and are thus constrained to see ourselves in absolute dependence on His mercy. Matthew Henry observed of David that “He would praise his power and his mercy; both should be the subject-matter of his song. Power, without mercy, is to be dreaded; mercy, without power, is not what a man can expect much benefit from; but God's power by which he is able to help us, and his mercy by which he is inclined to help us, will justly be the everlasting praise of all the saints.”

John Gill suggested several topics in consideration of the power of God. He began with the fact that He created all things out of nothing. Thus, we sing, “Sing praise to God who

reigns above, the God of all creation.” How we have marveled at “Purple mountain’s Majesty” with the thought of the undefinable power it took to bring it all into existence. We continue to sing as we are reminded that it is He who assures the continuation of all things remembering that “by Him all things consist.” How often do we “Sing the mighty power of God,” with a view to the work of redemption. We see the mighty power of God in the work of Christ at the cross; specially to consider the weight of sins that was upon Him and yet He was raised by the power of God. We see that same power wrought in us in bringing us to salvation. Paul’s desire was to know Him and the power of His resurrection. How we marvel at such power as “Fixed my choice on Thee my Savior and My God.” That the depraved will of men is so mightily overcome, and they are brought tenderly to Him. How could we not sing of such. And we are kept by the power of God unto salvation. Our songs are of creation, of resurrection, of preservation, of protection, of promises kept, of enemies overthrown, of songs in the night. We may truly sing of His power.

We sing of His mercy in the morning. Gill offered the following: “of providential mercies, which are new every morning, and of special mercy in the heart of God, in the covenant of His grace, in redemption, in regeneration, in the pardon of sin, and in eternal life and salvation.”

The Psalmist, by faith, registers His claim upon all this and makes personal reference. He speaks of “my defense and refuge,” and that being in the day of “my trouble.” That against which He defends, and shelters is very real even now as it was then. Yet, we have every reason to

sing as we face these things, as David did then.

In verse 17, David becomes even more personal and identifies the Lord as his strength, his defense, and as the God of His mercy.

Robert Hawker preciously concluded here. “How delightfully the Psalm ends in this resolution of the soul. God’s power, God’s mercy, both come in for a part in the hymn of praise: indeed all the attributes of Jehovah, become so many subjects of adoration, love, and praise; inasmuch as in Christ Jesus, and the salvation by him, they have all taken part, and have been richly displayed. And observe, to whom the song is directed: it is to Jehovah, Father, Son, and Holy Ghost, because all the sacred persons become the united object of praise, as all the persons were concerned and did cooperate in the redemption of sinners. And the Mediator, as Mediator, leads the souls of his people in this hymn, because the church are all blessed in him; and for him, and by him, that church, as well as all things, must consist.”

“He would sing unto God (Psa 59:17), to his honour and glory, and with him in his eye. As we must direct our prayers to God, so to him we must direct our praises, and must look up, making melody to the Lord. (Matthew Henry).”

Much of singing today has been adapted to entertain and to obscure the high thoughts of God which should be expressed. But we rejoice that we have many hymns that have been preserved for centuries and continue to bless. They are scriptural, Spiritual, and most importantly are addressed to Him who is worthy of all honor glory and praise. Unto Thee will I sing! *bhs*

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## WHY CHRIST CAME

“This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief” (Paul the apostle in 1 Timothy 1:15).

1. “Christ Jesus came into the world” when God sent Him from heaven as a token of His love toward His people (1 John 4:9). This occurred when Christ Jesus,

the eternal and divine Word, “became flesh and dwelt among us” (John 1:1, 14) as “God manifested in the flesh” (1 Timothy 3:16).

2. Christ Jesus came into the world “to save sinners”. “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved” (John 3:17). Christ Jesus came to save those who were already under condemnation.

3. Christ Jesus came into the world to save even the worst of sinners – of whom Paul says “I am chief.” Paul also describes why he was the chief of sinners (v.13):

First, “I was formerly a blasphemer.” A blasphemer is “one who is speaking evil, slanderous, reproachful, railing, abusive”. But Paul did not blaspheme holy and sacred things as a profane and vulgar man. For this would have been contrary to his devotion to Judaism: he was “a Hebrew of the Hebrews; concerning the law, a Pharisee; ... concerning the righteousness which is in the law, blameless” (Philippians 3:5f).

Rather, Paul was a blasphemer against Jesus Christ. “Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth” (Acts 26:9). He blasphemed Jesus by denying that He is the Christ/Messiah, and reviled Him.

Second, “I was formerly a persecutor.” He zealously persecuted the church of the Christ he blasphemed (Philippians 3:6; 1 Corinthians 15:9). We would be hard-pressed to find a single man who personally did more to persecute the church of Jesus Christ.

Third, “I was an insolent man.” Everything Paul did against Christ and His church was with a proud and haughty spirit and with malice aforethought. He added insult to injury and acted like a tyrant.

If Christ saved this chief of sinners, He can save you. – Daniel E. Parks

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## The Healthy Discipline of Self-Despair:

Martin Luther, as much as anyone in the history of the church, understood this. In *The Bondage of the Will*, he wrote: God has assuredly promised his grace to the humble, that is, to those who lament and despair of themselves. But no man can be thoroughly humbled until he knows that his salvation is utterly beyond his own powers, devices, endeavors, will, and works, and depends entirely on the choice, will, and work of another, namely, of God alone. For as long as he is persuaded that he himself can do even the least thing toward his salvation, he retains some self-confidence and does not altogether despair of himself, and therefore he is not humbled before God, but presumes that there is—or at least hopes or desires that there may be—some place, time, and work for him, by which he may at length attain to salvation. But when a man has no doubt that everything depends on the will of God, then he completely despairs of himself and chooses nothing for himself, but waits for God to work; then he has come close to grace.

–Dane C. Ortlund, *Deeper: Real Change for Real Sinners*