

"When our thinking is renewed by his word, we also begin to find that God's will is acceptable - it becomes a delight to us. We yield to it gladly. In it we experience the pleasures of knowing God and discovering his unfolding purposes for us. We taste and see that he is good. (Psalm 34:8)...This, perhaps, is the most obvious contrast between life in sin and life in grace. To the unregenerate, God's will is inevitably unpleasant, simply because it is his will and not their will. They do not know that he wills much better for us than we can ever will for ourselves. But to those who are being transformed, God's will brings pleasure." - Sinclair B. Ferguson, *Devoted to God*

THE BAPTIST CATECHISM  
AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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

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

A. The first commandment forbiddeth the denying (Ps. 14: 1), or not worshipping and glorifying the true God (Rom. 1:21), as God and our God (Ps. 81:10, 11), and the giving of that worship and glory to any other, which is due unto him alone (Rom. 1:25, 26).

53. Q. What are we especially taught by these words before me, in the first commandment?

A. These words before me, in the first commandment teach us, that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other god (Ex. 8:5, to the end).

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WXTH-LP 101.7 FM– In Richwood

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

Volume 10, No. 20

May 14, 2017

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### REST GIVEN AND DISCOVERED

*<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light. Matthew 11:28-30*

This is one of the better-known passages in the New Testament. Its familiarity is, perhaps, owing to the fact that it is often used in giving invitations that bid men to act on their own wills in coming to Christ. As is the case with other passages such as John 3:16 such application limits the full expression of meaning intended by our Lord in making such statements. John 3:16 is a statement on particular redemption and this statement is a loving commandment issued to uniquely qualified individuals.

The preceding verses set forth the sovereign aspects of our Lord's dealings here in that verse 25 speaks of divine revelation to a specific people who are in contrast with the woeful and willful ignorance of the self-righteous rebels who refuse the gospel message.

The qualification is twofold. First, it is evident that the Lord knows of the impossible burden of those who will come. The second is that they are made aware that they are under such a burden. Telling someone that he is carrying such a burden may be accepted as a mere fact without having a sense of being under the impossible curse of the Law. Thus, we conclude that “accepting Christ” is not the same as coming to Christ. In one there is mental acquiescence. In the other there is a desperate sense of need and the voice of the Master saying come is received as the only hope. Jesus does not subject Himself or the approval of His grace to the decisions of men; He rather bids

them come and the qualified ones respond.

A further declaration of sovereign discretion is given in the preceding verse: *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Matthew 11:27.* The reference to the things given here is certainly not with a material thought attached. It is rather that the means to accomplishing the will of the Father and the work of the Son reside in Him. This provides the store from which He would draw to provide the needs of those coming. Such things would find their ultimate realization of all that He would accomplish at the Cross. In that He was committed to certify the legitimacy of all that He gave (forgiveness, healings) by His Cross, He would also give immediate rest to all that came; and it is with reference to the Cross that all things are freely given to us who now come.

Even then, by the very act of forgiveness, He could and did lift the awful burden of sin and both its immediate and far-reaching consequences. The comer realizes who Christ is and that He has the power to forgive and to make such forgiveness eternally effective. And so, it is not the sorrows associated with this present world that He addresses; it is rather that by the application of the free grace of God in Christ such ones are able to repent and believe the Gospel and there is rest given them.

But, even as they are bidden to come and receive the “given” rest, there is a second aspect of our Lord’s qualified invitation. They are instructed to “Take my yoke upon you.” Are they exchanging one form of hard labor for another? Hardly. They are to enter into an identity with Christ that is sweetly depicted as His yoke. We carefully note that it is not our yoke; it is His yoke. In that a yoke is for two, we see that Christ Himself is in the other side of the yoke. In thinking this way, we would not here explore what all that yoke might involve; we would rather understand it as a means to learning of Him. I read once that one method of training elephants was to simply tie the elephant to be trained to the one who was already trained until the young one learned to properly respond. It is in walking with Christ in the yoke of true Christianity that we learn of Him and that we are taught of Him and that we become the better acquainted with Him.

It is in this way that we “...find rest unto your souls.” Salvation is not a mere matter of proven fact; it is experienced if it is anything. And, this discovered rest is not a one-time find; it is ever being found and it is ever increasing in all the aspects of our spiritual identity. The more that

we learn of Christ the more we are made aware of our soul’s possession of the fruit of the Spirit: “Love, Joy, Peace...” Such are ever in the way of discovering the sweetness of life in Christ and away from the clamor of this present evil world from which we are delivered. So, it is that we “grow in the grace, and in the knowledge of our Lord and Savior Jesus Christ.”

A promise follows the command. His yoke is easy (because He is in it) and His burden is light (the infinitely hard work has been done). It is now to walk by faith and to enjoy our identity with the Lord. As we contrast that with the hard and impossible way under the Law or the fatal way of the course of this world we are made to realize just how easy and how light. The Apostles confessed that such a burden it was that neither they nor their fathers could bear it.

Are we truly enjoying the rest He has given and fully trusting in His promise of forgiveness? Are we finding delight in being found together with Christ in the yoke of faith and precious obedience to Him? It is given us in grace and tender mercy. Indeed “His commandments are not grievous.” They are rather a precious treasure to be kept to our hearts. *bhs*

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Atonement is defined as: “The satisfactory compensation made for an offense or injury, in which a price is paid on behalf of the offending party, resulting in their discharge from the obligation to pay the due penalty.” Atonement allows for restoration of the previously disrupted relationship. Simply stated, atonement is the price paid to reconcile enemies. In the biblical context, we have the following: The offended party is God—the holy and omnipotent sovereign. The offense is sin of any kind, as defined by the Bible. The offending party consists of sinners, that is, all humanity. The penalty is the full force of God’s inconceivable eternal wrath. The price paid on behalf of sinners is the atoning death of Christ. Because Christ made atonement for our sins by suffering in our place as our substitute, we speak of the substitutionary atonement of Christ. A similar expression used to sum up the work of Christ is penal substitution, meaning that as our substitute, Christ paid the penalty for our sins. These two terms have, to some degree, fallen out of fashion in today’s evangelical world. But they are basic to our understanding of the gospel and so need to be restated and reaffirmed for twenty-first century readers. –Jerry Bridges and Bob Bevington, *The Great Exchange*

## Seven Sources of Joy

Devotional by John Piper

In all our affliction, I am overflowing with joy. (2 Corinthians 7:4)

What is extraordinary about Paul is how unbelievably durable his joy was when things weren't going well.

Where did this come from?

First of all it was taught by Jesus: "Blessed are you when people hate you. . . . Rejoice in that day, and leap for joy, for behold, your reward is great in heaven" (Luke 6:22–23). Troubles for Jesus compound your interest in heaven — which lasts a lot longer than earth.

Second, it comes from the Holy Spirit, not our own efforts or imagination or family upbringing. "The fruit of the Spirit is . . . joy" (Galatians 5:22). "You received the word in much affliction, with the joy of the Holy Spirit" (1 Thessalonians 1:6).

Third, it comes from belonging to the kingdom of God. "The kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit" (Romans 14:17).

Fourth, it comes through faith, that is, from believing God. "May the God of hope fill you with all joy and peace in believing" (Romans 15:13). "I know that I will remain and continue with you all, for your progress and joy in the faith" (Philippians 1:25).

Fifth, it comes from seeing and knowing Jesus as Lord. "Rejoice in the Lord always" (Philippians 4:4).

Sixth, it comes from fellow believers who work hard to help us focus on these sources of joy, rather than deceitful circumstances. "We work with you for your joy" (2 Corinthians 1:24).

Seventh, it comes from the sanctifying effects of tribulations. "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope" (Romans 5:3–4).

If we are not yet like Paul when he says, "I am overflowing with joy," he calls us to be. "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). And for most of us this is a call to earnest prayer. Because a life of joy in the Holy Spirit is a supernatural life.

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## On The Atonement

"No human reproducer of the Lord's life can approach it. Thus the qualities essentially requisite in the atoning Surety were pre-eminently the following four, and they are all developed on a basis of fact. They must (1) be faultless sufferings, and without challenge, corresponding to the character of Him to whom the satisfaction required to be made; they were (2) to be painful and ignominious to the last degree; they must (3) have an unlimited worth or value derived from the dignity of the sufferer; and they must (4) accurately correspond to the declarations of God." —George Smeaton

"If you are fighting sin, you are alive. Take heart. But if sin holds sway unopposed, you are dead no matter how lively this sin makes you feel. Take heart, embattled saint!" - John Owen