

"Because of the moral bondage of the unregenerate sinner, he cannot have faith until he is changed internally by the operative, monergistic work of the Holy Spirit. Faith is regeneration's fruit, not its cause." - R. C. Sproul, *Willing to Believe*

THE NEW HAMPSHIRE CONFESSION OF FAITH

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

V. Of Justification

We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

John 1:16, Eph.3:8, Acts 13:39, Isa. 53:11-12, Rom5:1-2, Rom. 5:9, Zech. 13;1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, I Peter 3:7, I John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom.4:23-25, I John 2:12, Rom. 5:3, Rom. 5:11, I Cor. 1:30-31, Matt. 6:33, I Tim. 4:8

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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ONCE ONLY

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Hebrews 9:26-28

There are no “do-overs” with God. Men go about in a careless manner always thinking that they will have second chances and opportunities to correct their mistakes. It may be that many, in contemplating their lives and past actions, bank on corrections and hope for a better outcome. It is certain that in the end reckoning of their lives and deeds, all shall be discovered to be infinitely short of the mark. It is not so with God. With Him there is no need for corrective measures in that all He has done is found to be in perfect agreement with His eternal will and purpose and all is found to be perfect in both design and execution.

This thought is a wonderful source of comfort and assurance to believers who are found obedient to the heavenly vision. It will eventually strike terror in the hearts of those who neither know nor are known by Jesus Christ our Lord. To the one whose trust is stayed on God and the promise that is “yea and amen” in Christ, the grace of God overcomes in them and reveals the merits of Christ to them. They are shown that perfection has been put on display in the person of Christ and that completion has been certified in the work of Christ. To the other, the finality of death will bring the awful reality of utter insufficiency in the presence of a thrice-holy God leaving them with the consequence of their choices.

The use of the word “once” varies only

slightly in our usage. It may refer to an event that happened in the past. How often we have read the opening of a story: “Once upon a time.” Sometimes in scripture the word occurs in lines such as “once and again,” referring to the first time and repeated occurrences. Men often use it without the ability to back it up in making a “once and for all” statement. Such was the case with Pharaoh in petitioning Moses: *Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. Exodus 10:17.* A promise was implied but not kept and we know the end of that story.

The Day of Atonement was to be observed and the ordinances of it carried out only once in the year. That was foreshadowing the very thought expressed by the writer of Hebrews in this passage and elsewhere. There would only be one final offering for sin, and it would be only that offering that would be effectual in accomplishing what the Old Testament sacrifices could only picture. *For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Romans 6:10.*

It may well be that the most often quoted part of this passage has to do with the individual appointment with death. This speaks of neither accident nor circumstance. If there is an appointment, it has to do not only with the certainty of it, but with whom has made it. The

details are all accounted for and in that it is God who has made that appointment for us there will be no postponements or rescheduling. And, it is He that is able to kill and to make alive. Just once shall a person die, and that death marks the confirmation of all that is beyond. It is a fearful thing to be found lacking at such a time, yet so many take it so lightly.

There is no room here for presumption. Our Lord addressed the situation emphatically in such passages as: *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Luke 13:25.* He pictured them as offering reasons as to why they should be allowed to enter, but such will be eternally unknown by Him. Judgment follows!

The order in this passage is most instructive. In verse 26, it is said that He appeared once and that in the "end of the world." It is amazing that men continued to devise ways to improve upon what was perfectly declared in Christ coming into the world. A perfect man perfectly obeyed the law and all the will of God and so left men without excuse. He offered then the perfect sacrifice, then rose from the dead thereby completing all that was required for the

redemption of God's chosen. He was none other than God manifest in the flesh. God hath, in these last days, spoken unto us by His Son and He will not repeat Himself.

This is then set off by looking to the fact that death passed upon all in the fall and that the curse of Adam is the lot of all. Natural death awaits us all. It is that which follows that concerns us all – "after this the judgment."

But then comes the "so." Here is the "so what" we often face as we look to the effect of a statement. There would be a onetime offering and Christ our Blessed Lord was offered for the sins of many (not all). This thought is offensive to many, but the word here is plain. It is even so that we may know who those are for whom Christ died. They are those who are looking for Him, whose affections are fixed upon Him and who shall not be confounded. He will appear to them the second time in that they have trusted Him and believed on Him and what He said and did "once and for all." He will appear without sin – without their sin which He bore in His body on the tree. There need be no repeat in that what He did was as appointed, was sufficient, met the need of all who call upon Him, obtained full satisfaction for them, and vindicated the holiness of God while saving wretches like me.
bhs

The Need to Study for God's Approval

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15

The one whose approval we should seek is Him whose name is above every name, the Lord. Many people want approval from their fellow travelers, but the children of God need their Father-in-heaven's approval. One way of receiving such approval is to study "the word of truth." Here the context is the Word of God, which is to be studied; but in conjunction with that Word we need to think upon God's providential acts in time in fulfilling that Word. There is a sense then that we should study true history which reveals God's ways with men.

Modern education has destroyed the desire in many to "study" in general and to "read" in particular. "Study" should be an adventure leading one to the knowledge of the truth

biblically, historically, and doctrinally. Paul, in an imperative statement, told Timothy to “study” which refers to personal application in order to discover the real truth God has revealed. The meaning of the Greek word for “study” literally refers to the exertion and diligence which is a zealotry to reach the goal of properly handling the truth revealed by God. About what is Timothy to be diligent? Gaining God’s approval and rightly interpreting the Word of God! He is “to show himself approved unto God.” This means to present yourself for God’s approval. Our Lord Jesus came into the world as a servant, and when Satan accosted Him, He directly applied the Word to His own circumstances during the temptation (Matt. 4:1-11). This is what we should do. Knowing the Word is good, however, its benefit comes when we apply it to our circumstances. Our circumstances may not compare to others as Isaiah or Hezekiah or Jeremiah or Zedekiah, but if we know the Lord’s revealed will we are able to know what to do. This is what Christians should do; use the Word as a guide under the various circumstances of life. Our motive should be to receive the Lord’s well done! The applause of men is short lived, but eternity is unending. Timothy, you need to be “a workman that needeth not to be ashamed,” Paul asserted! The gospel ministry, as Timothy knew, is a good work (1 Tim. 3:1) and the labor intensive. Every man’s work will be tested as to what sort it really is (1 Cor. 3:9-15; 4:3-5). Our desire should be that “in nothing I shall be ashamed” (Phil. 1:20). Unashamed workmen are the opposite of those who build on wood, hay, and stubble. This work is the opposite of the one that brings ruin or catastrophic results (2 Cor. 11:13-15). An unashamed workman is the one “rightly dividing the word of truth.” The word for “rightly dividing” means to cut along a straight line or to plow a straight furrow. This is also used with reference to a stone cutter who goes to the quarry and cuts the stones according to specifications so that when they are transported to the build site they all fit exactly according to plan. “Paul is telling Timothy that the Word of God is so perfect in its authorship that when each passage is exegeted properly it fits into the total picture. Thus the inner consistency of the Word of God is set forth. The careless exegete, like the careless stone mason, will find that his interpretations ... are inconsistent with others.... There are no contradictions in the divine message—only careless stone masons” [Randolph O. Yeager]. “Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough to call for careful cutting to set it straight” [A. T. Robertson]. The meaning in this context is referring to one who rightly handles the word of truth or God’s revelation the Bible—“to treat truthfully without falsifying” [Dean Alford]. We are responsible for our handling of God’s Word, history, and providence. We should not be bullied by modern shysters with their evil agenda to twist them. Peter by the inspiration of the Holy Spirit wrote, “As also in all his epistles ... in which are some things hard to be understood, which they that are unlearned and unstable wrest [twist], as they [distort and misinterpret] ... the other Scriptures, unto their own destruction” (2 Pet. 3:16).

-Dr. Ron Rumburg

“THE PERMANENCE OF GOD’S CHARACTER GUARANTEES THE FULFILLMENT OF HIS PROMISES.”

- A.W. PINK