

"The Church is not for people who think they are righteous, it is for people who know they are not" - John MacArthur

"Hell is truth known too late!" – J. C. Ryle

"To be almost saved--is to be altogether lost! There are many in Hell who once were almost saved--but who are now altogether damned! Think of that, you who are not far from the Kingdom. It is being in the Kingdom that saves the soul--not being near the Kingdom." -- Spurgeon

### 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 LXIII. Can the law show any mercy to transgressors?

Answer. The law is a transcript of God's holiness and justice, and contains a righteous display of His wrath and indignation against ungodliness and ungodly men, and pronounces the man accursed who continues not in all things written in the book of the law to do them; therefore it cannot show mercy to transgressors.

Deut. 27.26; Matt. 15.18-20; Gal. 3.10-11; Heb. 2.2 & 10.28 & 12.18-21; 1 Pet. 1.15-16.

#### 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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### OUR REASON FOR GOOD CHEER

*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16:33*

The prophet Jeremiah lamented the deception being perpetrated on his people by those who were saying “Peace, peace; when there is no peace.” (Jeremiah 6:14). Such has been the history of deceivers throughout all ages beginning with the lie in the Garden of Eden. It is an easy deception since men want to be comforted in their sin and the pursuit of things dictated by pride. They do as Jeremiah accused by bringing a slight healing to the minds of their constituents. By mixing pious thoughts into a scheme which promotes a sense of personal accomplishment, the willing participants freely embrace a “prosperity gospel” in its myriad forms. But they remain essentially unchanged. Such teachings fly into the face of our Lord who declared here that believers would experience tribulation in the world.

These words mark the end of our Lord’s public and private ministry. He would pray (John 17) and then lead them out to where He would face the terrible ordeal of suffering for the sins of His people and the death of the cross. With that in mind we would understand that these words are worthy of much study in that, unlike the false message pointed out by Jeremiah, this would be peace that is real, substantial, and eternally enduring. In John 13 we read that, *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world,*

*he loved them unto the end. John 13:1.* We sense that all that followed in word and deed was consistent with love in action and so would be His motive in all to the end and beyond. He would encourage them, not with empty words, but with the promise of the same peace He possessed and experienced: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.* He is, after all, the Prince of Peace.

These men would soon learn of the need of such peace as He gives. Sacred history relates much of their ordeal in the Book of Acts, and secular history has revealed that need in countless others down to the present. The substance of these words is realized in all who possess that peace in the face of trial and persecution both literally and spiritually. The grace and mercy of our God is claimed against the roaring of the enemy and the peace which passes understanding becomes evident to both the possessor and the observer.

This peace is certainly not of this world. Truly, “all other ground is sinking sand.” National constitutions may guarantee it but are powerless to implement it. Many, under the guise of religion will set forth formulations for obtaining peace alluding to some imagined abilities in men. John Gill aptly points out that “spiritual peace does not arise from any duties, services, and performances of men; no not from an attendance on the Gospel, and the

ordinances of it; not even from the graces of the Spirit; for though peace may be enjoyed herein, and hereby, and through these, as means; yet does not come from them, but from Christ." We note carefully that it is in Him that we have peace.

We may understand the reason of our peace as to it being "peace with God." We read that "God was in Christ reconciling the world unto Himself." The realization of all that is accomplished by the person of Christ coming into the world, His blood, and all the sacrifice of Himself speaks to our souls of peace accomplished and so, "to be found in Him not having any righteousness of my own..."

Here Jesus speaks to the possession of peace. In the same sense that we may say that "we have redemption through His blood..." we have the peace of forgiveness experienced. This is not a legal claim to be registered; it is rather the state of existence that is being experienced as we find ourselves in Him. With Paul, I was crucified with Christ even though unconscious as to what was occurring. In Christ this peace is sensed when all around gives way.

If it were not for tribulation peace would have no meaning. Mercy is made manifest in trial: *I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; Psalms 31:7.* Not only is tribulation a fact of our existence in this present evil world, it is necessary that we might

truly know peace. Peace is a comparative term in that the opposite of it would be turmoil. But we can know calmness in the midst of the worst of storms.

And so, He says to be of good cheer. It is as if He was saying the conditions are temporary. In the meantime, we may realize that while the threats of damnation loom over the world of the ungodly, we have the forgiveness of sins. While doom and gloom is the order of the day in this world we know something of the grace of God in our hearts: *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5:3-5.* We are opposed by a defeated foe and we walk in sweet fellowship with the One who has taken him down and will continue to prevent his wicked designs upon the people of God. In Him who loved us "we are more than conquerors." We take what He said here, not as a mere suggestion, but as that whereby He is honored. It is well that we manifest this cheerfulness in the world in that Christ is declared thereby. The world cannot understand that a smile may grace the face of the most tried of the saints – It is because He has overcome the world and so tells us to "Be of good cheer." *bhs*

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## SUBSTITUTIONARY ATONEMENT

Our modern English word atonement derives from the Middle English word meaning at-one-ment. It speaks of reconciliation between two estranged parties, making the two to become one.

Jesus Christ made atonement for sinners who were estranged from God because of their sins against Him.

Isaiah chapter 53 is a foremost passage in Holy Scriptures regarding this atonement.

We noted in the preceding articles that Jesus Christ made atonement for "many" sinners (vv.11f), and that Jehovah identifies the "many" for whom Jesus Christ made atonement as "My people" (v.8).

We here will note that Jesus Christ made atonement for Jehovah's people as their substitute.

Under the law of substitution, when one takes to himself the obligation of others and satisfies it, those for whom he is the substitute are freed from their obligation. Jesus Christ was the substitute for Jehovah's people. He took to Himself all the sins of Jehovah's people, and as their substitute suffered and died for their sins, and thereby obtained their salvation.

Therefore, Jehovah's people confess of Jesus Christ:

- "Jehovah has laid on Him the iniquity of us all" (v.6);
- "Surely He has borne our griefs and carried our sorrows" (v.4);
- "He was wounded for our transgressions" (v.5a);
- "He was bruised for our iniquities" (v.5b);
- "The chastisement for our peace was upon Him" (v.5c);
- "By His stripes we are healed" (v.5d).

This is the testimony of all who believe the gospel of Jesus Christ. We confess that He died as our substitute, and that therefore we are saved, and that none of us will perish.

But if you refuse to trust in Jesus Christ the Substitute, no atonement is made for you, and you will perish in your sins.

Did Jesus Christ make atonement for you?

– Daniel E. Parks

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## THE NATURAL MAN

As I was putting together the bulletin, a housefly landed on an article I was copying, walked around a bit, and then flew over to my Bible. I watched as the little creature moved over the page from here to there in "fits and starts". I suppose it was looking for something to eat, some morsel, some crumb to sustain it for its brief existence. It didn't stay long. After moving over just about an entire page and finding nothing to fulfill its hunger, it took wing and went elsewhere.

That fly is like natural man. Man, as he is born, has EXACTLY as much ability to understand scripture as that fly. He, in his search to sustain his existence, may happen upon the Bible for a time. He may move across the pages, even stop here and there, but soon will fly away as empty as when he arrived. The feast of fat things that is the Word of God is not food for natural man any more than it is for the fly.

It is FOOD, but food for the spiritual man, the man whom God has made alive by the new birth. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Corinthians 2:14). "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (I Corinthians 2:9-10).

– Tim James, Cherokee, North Carolina, USA

(Cited by Daniel Parks)