

“Settle accounts with God now, for you do not know the day or hour of your death. We have no righteousness of our own. Forgiveness is found in Christ alone. Trust in Him. Only in Christ is your debt paid in full.” –Monergism

"God is in Christ wholly. In him he manifested himself fully, perfectly, and essentially." -John Calvin

## 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)*

### XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom.7:7,14-22; Gal.3:21; Ps. 119; Rom.8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

### THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthjsi@msn.com](mailto:branthjsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

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

Volume 13, No. 40

October 4, 2020

---

---

### HOW WE MAY KNOW

*And hereby we do know that we know him, if we keep his commandments. (1 John 2:3)*

The second chapter of this epistle begins with a follow-up to the ending words of the first chapter which deal with the problem of sin in the life of a believer. There confession and the conscious need of forgiveness applied are addressed. In verse 10 of the first chapter he declares that “If we say we have not sinned, we make Him a liar, and His word is not in us.” In order that none may presume on promised forgiveness, he quickly adds “...these things I write unto you that ye sin not.” Then looking to the fact that sin will occur in the life of believers he assures us that we have an advocate with the Father in the person of our risen Lord Jesus. How firmly, yet how tenderly does he speak of these things. It is to “my little children” that he writes and further adds that sins are effectually dealt with in the suffering, death, burial, and resurrection of Christ, the “propitiation for our sins.” (1 John 2:1-2).

It is then that he begins to address the issue of personal assurance of salvation. This matter is addressed in various ways throughout the epistle. I have often needed to personally refer to some of John’s closing words in this letter: *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1 John 5:13).* But John’s intent to give the comfort of the Word applied to his “little children” is evident throughout and so speaks to his own sense of importance with this issue. Volumes have been written on the topic of assurance and

it is certain that all concerning it will not be addressed in this article. But we may see here that there is an answer to the question as to how I may know that I am saved and to challenge some of the misconceptions concerning personal assurance.

I have been asked by some folks at times as to whether I believed that they were saved. My standard answer to that was “I am not qualified to answer that, but I can point to One who is able to answer.” It is to be feared that many want a quick and easy answer that they can tuck away somewhere and pull it out and refer to it when needed. They do not realize that the answer lives in those who truly are assured.

There are many false models for assurance. Most relate to the idea of a one-time experience of some sort followed by being assured by someone that they were saved. The presumption of that person leads to presumption on the part of the professor. Sadly, many go on to live an unchanged life with the exception that they have their “ticket punched for heaven.” In many such as this, the claim is made to being “born again.” This claim is made with no concept of regeneration and subsequent conversion. They equate their “decision” with a work that can only be accomplished by the work of the Holy Spirit leaving them without any claim saving the mercy of God. The gift of God is eternal life, perhaps better understood as a life of identity with God in Christ that begins now and

continues forever. It is eternal living that begins here and comes into full bloom in Heaven.

Many have struggled with personal assurance. John Bunyan was just such a case as that. In his work *Grace Abounding to the Chief of Sinners*, he documents long struggles with being able to believe that one such as himself could be forgiven. Even here the answer of our text provides a point of testing ourselves against the Word of Truth. This problem is not so often seen today and perhaps it should be. Such thought is preferable to the prevailing presumption of the many.

The real issue is that of knowing Christ. There is no salvation where there is no knowledge of Christ and salvation is knowing Christ. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)*. It is to know that we know Him that assures our hearts and so should be the desire of all. The thought expressed here is that of an absolute knowledge (Strong) and includes the ideas as well of being aware of, perceiving, and sensing. Another Greek scholar adds the thought of "to become acquainted with" (Thayer). Paul's desire expressed to the Philippians was "that I may know Him..." Further witness is given in *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:6)*.

At issue then is our action or reaction to His commandments. (We live by every word that proceeds out of the mouth of God). John abundantly reviews the immediate issues of loving as He loves in this epistle. Many want to

think of our relationship to the commandments of Christ as a matter of obedience. Obedience in a believer is a perceived outcome of the value placed on the commands of our Lord. The word commandment triggers the thought of servile compliance and is not so joyfully received. A. R. Fausset (JFB) addressed first the word keep and defined it as follows: "John's favorite word, instead of "do," literally, "watch," "guard," and "keep safe" as a precious thing; observing so as to keep. So, Christ Himself. Not faultless conformity, but hearty acceptance of, and willing subjection to, God's whole revealed will, is meant." As to what is so kept Fausset further defined the commandments as being "— injunctions of faith, love, and obedience."

So then, our valuation of the commandments as things treasured and joyfully embraced reflects that we know and love the One who commanded and so the identity of the Lord's people is tied to just such evidence of their salvation. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14)*. And we would be reminded that the word "blessed" can also be expressed as "happy." The commandments of the Lord are a "joyful sound" and blessed are the people that know it. Psalm 89:15. The Psalmist characterizes such people as they who "walk in the light of His countenance."

"The outer walk is the best evidence to ourselves and others that there is and abiding union between us and Jesus. Light involves love; and love, light. Love and you are in light. Indulge hatred or ill-will and you begin to grope in darkness." (F. B. Meyer). *bhs*

---

"Nothing can hurt God's people except and until God permits. We are all immortal till our work is done. To realize that nothing happens in this world except by the eternal counsels of our Father and according to His eternal plans, is one grand secret of living a calm, peaceful, and contented life."

- J.C. Ryle

"The problem with men is not that they need more information about truth and morality and light and right. Our Lord said that the problem is this, that 'they love darkness rather than the light because their deeds are evil' [John 3:19]. That is part of the slavery and power of sin: it is not merely a matter of deciding calmly to adopt an ethic. Man by nature loves the darkness, he hates the light in his heart of hearts. This is true of every one of us. In other words, man as he is by nature, is completely helpless; what he needs is not good advice, not good teaching; he needs someone to save him, he needs deliverance. It is his nature that is wrong, not his mind only; and his fundamental need is the need of power to do that which is good." - Martyn Lloyd-Jones, Commentary on Roman's 6:18

---

## SYMPATHY

Sympathy is of the very essence of Christ's religion: "Bear ye one another's burdens," says the Apostle, "and so fulfil the law of Christ." Yes: he has taught us this both by precept and example: he bids us "love one another, as he has loved us." And how has he loved us? He pitied us in our fallen state, and came down from the bosom of his Father to seek and save us. And during the whole of his abode upon earth, but more especially in his last hours, "he bare our infirmities, and carried our sorrows." And at this present moment we are authorized to say, that "he is touched with the feeling of our infirmities," and that there is neither a benefit nor an injury that we receive, but he feels it as done immediately to himself. Such is the effect which the Gospel produces upon all who receive it in spirit and in truth.

Let a sense of Christ's love to us be duly impressed on our hearts; and it will immediately excite in us a love to all mankind, though in a more especial manner to the household of faith. See, with your own eyes, brethren; What is it that has given birth to Bible Societies, and Mission Societies, and to numberless other institutions that respect the welfare of men's souls? It is the Gospel: the Gospel, faithfully administered, and affectionately received. Such ever was, and ever will be, the fruit of faith; for "faith worketh by love." Seek ye then to become possessed of a true and living faith: and know, that the more entirely you live by faith on the Son of God, as having loved you, and given himself for you, the more you will drink into his spirit, and be transformed into his blessed image: nor will you fix any other bounds to your sympathies, than he has affixed to his. -Tim Challies (BLOG June 7, 2020)

---

"Blessed are the pure in heart."

This too was perfectly exemplified in Christ. He was the Lamb "without spot and without blemish." In becoming Man, He was uncontaminated, contracting none of the defilement's of sin. His humanity was "holy" (Luke 1:35). He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). "In him was no sin" (1 John 3:5), therefore He "did no sin" (1 Peter 2:22) and "knew no sin" (2 Cor. 5:21). "He is pure" (1 John 3:3). Because He was absolutely pure in nature, His motives and actions were always pure. "I seek not My own glory" (John 8:50) sums up the whole of His earthly career. -A. W. Pink