

Our enemy knows that when he strikes the shepherd, the sheep will scatter (Matt. 26:31), and church leaders – even as the Lord Himself – are Satan’s special targets. The more faithful and fruitful a pastor is, the more his people need to pray for his strength and protection. He is more subject to the devil’s schemes to make him discouraged or self-satisfied, hopeless or superficially optimistic, cowardly or overconfident. Satan uses every situation – favorable or unfavorable, successful or unsuccessful – to try to weaken, distract, and discredit God’s gifted men in their work of “equipping of the saints for the work of service” (Eph. 4:12). John MacArthur



KEACH’S CATECHISM – Benjamin Keach 1640 - 1704

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Q. 6. May all men make use of the Scriptures?

A. All men are not only permitted, but commanded and exhorted, to read, hear, and understand the Scriptures.

(John 5:39; Luke 16:29; Acts 8:28-30; 17:11)

Q. 7. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

(2 Tim. 3:16-17; John 20:31; Acts 24:14; 1 Cor. 10:11; Eccles. 12:13)

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THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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SAVED TO THE UTMOST

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25

Thoughts of salvation are found to be light and shallow in the minds of many. Those who do not claim it think that they may at their whim take it at any time. Many who profess it treat it as some routine thing in which they have met some minimal requirements and gained acceptance with God. Their thoughts are not God's thoughts and their ways are not God's ways (Isaiah 55:8). A proper consideration of salvation brings forth wonder and worship. We are constrained to think of who we are/were and who God is. There is no “in-between.” That is, we do not find ourselves somewhere along the way between divine rejection and acceptance.

This text does not speak of the desire of the Lord to save to some special degree. (Many seem to think that He can be satisfied with something less than perfection). Rather, it speaks of the ability of the Lord to save to the ultimate degree of perfection. After all, can God accept anything less than perfection? The purpose of God is declared in that He would have His people to be conformed to the image of His Son. This is the result of the eternal decree expressed thusly: *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ephesians 1:4*. This is the reason that true believers are brought in a state of wonder. It seems impossible to them that they should ever be brought to conform to such a high standard as is declared of God in holiness and brought to full expression in Christ.

He has made it plain that He would accept no less from us.

The ability to accomplish such a salvation is attributed only to Christ. This is not within the ability of angels or priests or any other man. It cannot be accomplished by the will of man whose heart is desperately wicked. What could fallen man ever render up to God for deliverance from that which he deserves? The only payment is eternity in hell separated forever from the presence of God. Then we must ask what manner of person this is to possess such ability to take those so lacking in merit and who are truly offensive to God and His holiness and present them to Him perfect. True salvation can only be to the uttermost.

So, it became Him to fully satisfy the Law of God and this He did. He met, as a man, every requirement of it and He did so with great delight in pleasing the Father. He is God manifest in the flesh, but as a Son He submitted and learned obedience and did so perfectly. Justice demands the death of all who sin and there is no recourse. “The soul that sinneth it shall die.” (Ezekiel 18:20). Thus, it fell to the One who would save to completely satisfy all the claims of God's justice. Individual sins had to be borne and atonement had to be made before one could appear before God and be accepted. Toplady realized this as he penned the words of the hymn. “In my hand no price I bring, Simply to thy cross I cling.” The thought of “uttermost” is variously rendered as complete, evermore, utmost perfection and lacking nothing. The cry

of the Philippian Jailer and many others is “what must I do to be saved.” The answer to that question is realized when it is seen that it is Christ Who saves to the uttermost and belief in Him confirms that it has been done for the true believer.

This uttermost salvation is not for everyone without exception. It is reserved for those who come unto God by Him. We are reminded of two great sayings of our Lord. First, *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John 6:37.* Later in that same message He declared: *And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. John 6:65.* Those who come realize that Christ is the only way to the Father and that way is the exclusive way of acceptance.

This verse is set in the midst of a description of the Priesthood of Christ. His Priesthood continues ever. So the application of that Priesthood is realized in the “uttermost salvation” of His people. He has suffered, died and risen again in the behalf of His people. He shall die no more. That which we have is

secured in the eternal life of Christ our Lord and He makes intercession for us. It is not that He is continuously involved in litigation on our behalf. Rather it is that every challenge to our salvation is met by His pleading the merits of His blood. The justice of God demanded full satisfaction and we are justified by His blood. That wrath of God was aimed at us and His blood appeased that wrath. The accuser (Satan) appears often to challenge our salvation on the basis of our sin and our failures. Again, the Blood of Christ cleanses from all sin and the argument of the accuser is taken away. When discouragement and disappointments come to wear us down and bring us to tears our case is brought to the Father and is heard and we are assured in our intercessor. All the benefits we know have been brought to us by the intercessory work of our Blessed Lord.

So it is that “uttermost” salvation leaves nothing to chance or uncertainty. Such a people can never think lightly of salvation and *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12. bhs*

Never give up praying,

not even though Satan should suggest to you that it is in vain for you to cry unto God. Pray in his teeth; "pray without ceasing." If for awhile the heavens are as brass and your prayer only echoes in thunder above your head, pray on; if month after month your prayer appears to have miscarried, and no reply has been vouchsafed to you, yet still continue to draw nigh unto the Lord. Do not abandon the mercy-seat for any reason whatever. If it be a good thing that you have been asking for, and you are sure it is according to the divine will, if the vision tarry wait for it, pray, weep, entreat, wrestle, agonise till you get that which you are praying for. If your heart be cold in prayer, do not restrain prayer until your heart warms, but pray your soul unto heat by the help of the everblessed Spirit who helpeth our infirmities. If the iron be hot then hammer it, and if it be cold hammer it till you heat it. Never cease prayer for any sort of reason or argument. If the philosopher should tell you that every event is fixed, and, therefore, prayer cannot possibly change anything, and, consequently, must be folly; still, if you cannot answer him and are somewhat puzzled, go on with your supplications notwithstanding all. No difficult

problem concerning digestion would prevent your eating, for the result justifies the practice, and so no quibble should make us cease prayer, for the assured success of it commends it to us. You know what your God has told you, and if you cannot reply to every difficulty which man can suggest, resolve to be obedient to the divine will, and still "Pray without ceasing." Never, never, never renounce the habit of prayer, or your confidence in its power. Spurgeon



TWO NATURES IN ONE PERSON

The eternally begotten Son of God necessarily from eternity possesses the divine nature – that of His Father. When the Son of God in His incarnation became Son of Man, He received the human nature (but not its imputed sin). He did not cease to be the Son of God. Nor did He become devoid of the divine nature. Nor was the divine nature changed into the human nature. Rather, He remained one person but now had two natures: the divine nature as the Son of God, and the human nature as the Son of Man.

Likewise, naturally begotten sons of men necessarily from birth possess the human nature – that of their fathers. When sons of men in their regeneration become sons of God, they receive the divine nature (but not its essential deity). They do not cease to be sons of men. Nor do they become devoid of the human nature. Nor is the human nature changed into the divine nature. Rather, they remain one person but now have two natures: the human nature as sons of men, and the divine nature as sons of God.

This is the state of all who have become “partakers of the divine nature” (2 Peter 1:4). They now have within their one person two natures: both “the *old man* which grows corrupt according to the deceitful lusts” and “the *new man* which was created according to God, in true righteousness and holiness” (Ephesians 4:22, 24). These two natures in man are in constant conflict with each other (Romans 7:15-25) – for the old nature can do nothing but sin, and the new nature can do nothing but righteousness. But the child of God delights in knowing that in the sight of God “Whoever has been born of God does not sin, for His seed [the divine nature] remains in him; and he cannot sin, because he has been born of God” (1 John 3:9). – Daniel E. Parks



I HAVE THE PEACE

A friend visited an elderly woman badly crippled by arthritis. When asked, “Do you suffer much?” she responded, “Yes, but there is no nail here,” and she pointed to her hand. “He had the nails, I have the peace.” She pointed to her head. “There are no thorns here. He had the thorns, I have the peace.” She touched her side. “There is no spear here. He had the spear, I have the peace.” That is what the atonement of Jesus Christ means for us—He gave of himself so that we might have the peace.

Ralph Turnbull, *If I Only Had One Sermon to Preach*

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