

J.C. Ryle: "If God has given His Son to die for us, let us beware of doubting His kindness and love in any painful providence of our daily life."

Spurgeon's Catechism  
Compiled by Charles Haddon Spurgeon  
[1834 -1892]

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

52.Q. Which is the fifth commandment?

A. The fifth commandment is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

53.Q. What is required in the fifth commandment?

A. The fifth commandment requires the preserving the honour, and performing the duties belonging to every one in their various positions and relationships as superiors (Eph. 5:21-22; Eph. 6:1, 5; Rom. 13:1), inferiors (Eph. 6:9), or equals (Rom. 12:10).

54.Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity — as far as it shall serve for God's glory, and their own good — to all such as keep this commandment (Eph. 6:2-3)

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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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### A WONDERFUL BENEDICTION

*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.*

*Amen. (Hebrews 13:20-21).*

The thoughts brought to bear in this passage are profound in their depth of meaning both in comprehending the greatness of our redeeming God and the greatness of our salvation. It is a text that has been referenced by many in that it extols the accomplishments of the blood of Christ as the end of older covenants and the confirmation of all that is eternal. C. H. Spurgeon is often remembered for his message on this text (Sermon #277) and it has benefited many. We are here made aware of this all-important nature of the believing relationship with our God, and in Christ we are placed in a covenant relationship with Him, an everlasting covenant, a covenant in which He fulfills both sides of the contract. From Paul we read, *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. (2 Corinthians 1:20).* Thus, we understand that all that is promised is confirmed in Christ and His blood is witness to it.

This prayer expresses both the desire of the writer and the purpose of God in the salvation of His people. That which is expressed here should be the desire of all who understand that indeed He is the “God of Peace” and so, rejoice in what He has done. We would consider that peace in any form is His to give or to take away. Because of this we are made to understand that such peace is not to be taken lightly. It is a

matter often referenced in benedictory statements throughout. Paul’s desire for the Romans runs thusly, *Now the God of peace be with you all. Amen. (Romans 15:33).* It is the God of Peace who conquers the disturber of our peace: *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. (Romans 16:20).* We see also, *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Corinthians 13:11).* We see it as the outcome of receiving the Gospel: *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. (Philippians 4:9).* To the troubled Thessalonians Paul wrote, *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thessalonians 5:23).*

As the God of Peace, He brought again the Lord Jesus Christ from the dead and so we see that apart from Christ our Lord there can be no peace of any kind. We emphasize the fact that it is the “bringing Christ from the dead” that is through the blood. We cannot help but note the implications of that which He took on Himself in going to the cross and submitting unto death thereon. He was brought again from the dead

because our sins that were upon Him had been taken away – justified by His blood.

As “That Great Shepherd of the Sheep,” He fulfilled the role that was always in view. *I am the good shepherd: the good shepherd giveth his life for the sheep. (John 10:11)*. The characterization of Christ in this role is especially endearing and precious to believers in that they are distinguished from the world! And we are reminded of His declaration to the Apostles: *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (John 15:19)*. And it is through His blood that His sheep are secured and the eternal objective was met. The covenant between the Father and the Son is sealed with that blood. From the Old Testament we read: *As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. (Zechariah 9:11)*. Thus, provision is to be made for His sheep. Paul spoke to those at Miletus, *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:28)*.

C. H. Spurgeon observed the following. The Son by it (His Blood) satisfied justice, honored the Law, mediated the cause of His sheep, and washed them therein. To the Father, His blood is His bond. He binds Himself to do all that He designed and promised to the Son for those He

gave Him. To the believer, it is the evidence of a ratified covenant. And it is to the glory of all concerned, Father, Son, Holy Spirit, and believer.

We are then made to rejoice in what the God of Peace and the Great Shepherd of the sheep would accomplish. It is the effect of a work of grace that is in accordance with the Covenant of Grace. Without faith it is impossible to please Him (Hebrews 11:6). Not only then are we, because of all the above, made to believe, but we are also found diligently seeking after Him and acting in Him to His glory. It is the divine aim that we be “well pleasing in His sight.” We remember often that, *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. (Philippians 2:12-13)*. The word “perfect” has the thought of one being equipped for service. So, we are reminded of, *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: (Hebrews 12:28)*.

In all of this there is no legal requirement nor hope based on the input of men. All that of which we are required is met in Christ and is secured by the “Blood of the Everlasting Covenant.” It is done for His glory which is forever and ever, and it is our delight that it is so. *bhs*

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The Covenant of redemption – from C. H. Spurgeon’s sermon, *The Blood of the Everlasting Covenant*

On the Father's part, thus run the covenant. I cannot tell you it in the glorious celestial tongue in which it was written: I am fain to bring it down to the speech which suiteth to the ear of flesh, and to the heart of the mortal.

Thus, I say, run the covenant, in ones like these: "I, the Most High JEHOVAH, do hereby give unto my only begotten and well-beloved Son, a people, countless beyond the number of stars, who shall be by him washed from sin, by him

preserved, and kept, and led, and by him, at last, presented before my throne, without spot, or wrinkle, or any such thing. I covenant by oath, and swear by myself, because I can swear by no greater, that these whom I now give to Christ shall be for ever the objects of my eternal love. Them I will forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with me through Christ eternally."

Thus run that glorious side of the covenant.

The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave his declaration, "I hereby covenant," saith he, "that all whom the Father giveth to the Son, I will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling; I will give them faith whereby this blood shall be applied to them, I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept.

As for the other side of the covenant this was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with his Father: "My Father, on my part I covenant that in the fullness of time I will become man. I will take upon myself the form and nature of the fallen race. I will live in their wretched world, and for my people I will keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of thy just and holy law. In due time I will bear the sins of all my people. Thou shalt exact their debts on me; the chastisement of their peace I will endure, and by my stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of thy law, and all the vials of thy wrath shall be emptied and spent upon my head. I will then rise again; I will ascend into heaven; I will intercede for them at thy right hand; and I will make myself responsible for every one of them, that not one of those whom thou hast given me shall ever be lost, but I will bring all My sheep of whom, by My blood, thou hast constituted me the shepherd-I will bring every one safe to thee at last." Thus ran the covenant...

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No one who is truly a member of Jesus' kingdom is left unchanged by that membership. Jesus says, I want you to be happy about different things from what other people are happy about, and sad about things that other people don't routinely get sad about. I want you to have as your ambition something that the world regards as weak and ineffectual. I want you to treat people in a way that makes no sense to them and, at times, not much sense to you. I want you to have a different way of evaluating your decisions and your reactions and your life. I want you to be different. –Alistair Begg, *The Christian Manifesto*