

The purpose of confessing our sins is not to render us miserable by simply reminding us what great sinners we are. It is to remind us of what a great Savior we have. —Iain Duguid

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*)

32.Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardons all our sins (Rom. 3:24; Eph. 1:7), and accepts us as righteous in his sight (2 Cor. 5:21) only for the righteousness of Christ imputed to us (Rom. 5:19), and received by faith alone (Gal. 2:16; Phil. 3:9).

33.Q. What is adoption?

A. Adoption is an act of God's free grace (1 Jn. 3:1), whereby we are received into the number, and have a right to all the privileges of the sons of God (Jn. 1:12; Rom. 8:17).

34.Q. What is sanctification?

A. Sanctification is the work of God's Spirit (2 Thess. 2:13), whereby we are renewed in the whole man after the image of God (Eph. 4:24), and are enabled more and more to die to sin, and live to righteousness (Rom. 6:11)

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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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THE MOTIVE AND THE METHOD IN SALVATION

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jeremiah 31:3)

The thought of being loved for all eternity is one of difficult comprehension for our finite minds. Yet, it is pressed upon us from every aspect of the Word of God. The true believer, in a penitent state, struggles with the idea that God could love him at all. That God should have always loved His own, knowing what manner of people we would be, compounds the difficulty. With the hymnwriter we are often made to cry, “And wonder how He could love me, a sinner condemned unclean.” Unworthy as we may feel, we are given the ability to bask in the sunshine of His great love wherewith He loved us, has loved us, and shall love us forever.

This is yet another passage we have often quoted in reference to others but is worthy of study and meditation. We often find ourselves intimidated as we approach those things that have to do with the infinite greatness of our God. We can neither see nor explain what we believe concerning those things that are true about Him.

In this message, delivered to rebellious Judah, we cannot help but see the eternal implications to all the Lord’s people throughout eternity. Promises of a future blessedness follow this report by the prophet to them. Not to be missed is the promise of a New Covenant in which the love of God for His elect will not only be expressed but would also be experienced. (See Jeremiah 31:33; Hebrews 8:10). In thoughts such as these we experience both the reason for

salvation and the manner in which it is personally delivered to us.

Even to this people the Lord had appeared of old with such declarations as were given by Moses in Deuteronomy 7:7-9, and Deuteronomy 10:15. Here Jeremiah would remind them of the longsuffering of Jehovah in dealing with them and His determination that His love would not be frustrated. What followed in the history of Judah, their continued rebellion, and their subsequent fall reinforces the thought that this expression of eternal love had long reaching implications. While the appearance of the Lord was to Jeremiah, the thought of His everlasting love is certainly not in reference to the prophet only. And in the light of further revelations was not restricted to Judah. “Of Old...” implies the far reaches of eternity in both directions. It is from eternity. It is tied to the very love of the Father for the Son as we are reminded of such passages as, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (2 Timothy 1:9)*. Despite the dark providence that intervenes, the love of the Lord continues and is from eternity to eternity.

It is He who is the Great God, the creator and sovereign ruler over all, the King of Kings in all purity and holiness and who does as He wills at all times and in all ways. It is He who is solitary in His existence and needing nothing. It is His

love which is as He is. It is sovereign. Again, we are reminded of the words of the hymn, "Hail Sovereign love that first began the scheme to rescue fallen man..." And a further line in that hymn depicts that sovereign aim as, "Almighty love arrest that man." Thus, as He has loved, and cannot change, His love cannot change.

It is a particular love. "I have loved thee." The prophet certainly understood, and so do we, that the love of God is directed and made to be effectual to all that are included. It is not because of any good thing found in its objects; rather all were discovered as transgressors from the womb. Are these not those chosen in Christ Jesus from the foundation of the world? The effects of that "everlasting love" are manifested in the gifts of repentance and faith. Therefore, this love did not begin with faith or obedience. And it is not sustained by either.

The lovingkindness of our Lord describes the manner of His dealings with us. We are reminded of, *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? (Romans 2:4)*. This drawing is out of our old nature, out of the pit of depravity, out of the miry clay, and out of the control of Satan. It is a drawing to Christ, His person, His fulness, and to repentance and faith. We know full well that we must be born again. These things mentioned here are all the experiences of a regenerate person. But they are to be experienced and are essential evidence of salvation. But our thought here is what is realized in a true salvation experience. It is not against our wills but with them that He draws us. It is by the love of God shed abroad in our

hearts that we are drawn, connected, and assured of no separation. We are not driven by the threat of the Law or death or hell. (Men hear of these things and remained firmly fixed in their sin). We are rather sweetly drawn in lovingkindness. The cause of this drawing is divine love and love is the very manner of it.

This is the thought contained in this precious text from Jeremiah. The LORD has loved and therefore He still does. It only follows that His applied love (lovingkindness) would be employed to bring men to Him. Jeremiah perceived this truth from of old. God loves with as much sovereignty as He acts. He acts in the interest of His love. The inability of fallen and depraved men is overcome by the will of God lovingly applied. John writes: *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (John 6:44)*.

But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. (Psalms 103:17-18). When we felt the pangs of distress over our sin, it was not judgment that found us. Rather, the love of God was discovered to us. While we were condemned and alienated in our minds, we were delivered up to repentance, mercy, forgiveness, faith, and LOVE. Those who know the Lord today may know that His love is the same yesterday and forever. He gave His Son to apply that love and raised Him up to confirm it. Who shall separate us from the love of Christ our redeemer? It is an "everlasting love." *bhs*

Psalm 127:2 is perhaps the Bible's signature statement on sleep: "It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep." God gives sleep as an expression of his love.

--David Mathis

Eternity

2 Corinthians 4:18

Eternity is a subject about which the wisest man can know only a little. It is a subject which we must approach with our Bibles in our hands. Let us seek to know what is written about eternity. What do the Scriptures say? Only those who recognize the sobering reality of eternity can live in a proper relation to the things of time. Let me give you four statements I picked up from an old writer, that will help you to live in the awareness of eternity.

1. We live in a world where all things are temporal and passing away. That man must be blind who cannot see this. Everything around us is decaying, dying, and coming to an end.

2. We are all going to a world where everything is eternal. The great unseen world that lies beyond the grave is eternal. Whether it is happy or miserable, joyful or sorrowful, it will never end. The bliss of heaven is eternal, and the torments of hell are eternal.

3. Our state in the unseen world of eternity depends on what we are in time. If we are the sons of God here, relying upon the merits of Christ as our only hope of salvation, we shall be the sons of God eternally, living in the glory of Christ. If we are the children of wrath here, despising the Son of God, trampling the blood of Christ under our feet, we shall be the children of wrath in hell forever, rejected by Christ.

4. The Lord Jesus Christ is the great Friend to whom we must turn for life and help, both for time and eternity. Jesus Christ alone can save your soul. Only his blood can wash away your sin. Only his righteousness can make you holy. Only his grace can present you faultless before the throne of glory. You must trust him now and live forever, or you will forever die. Take your mind off the things of time, and think for a while about the reality of eternity. How will it be with your soul in eternity? --Don Fortner (1950-2020)

Prayer plumes the wings of God's young eaglets, that they may learn to mount above the clouds. Prayer girds the loins of God's warriors, and sends them forth to combat with their sinews braced and their muscles firm. An earnest pleader cometh out of his closet, even as the sun ariseth from the chambers of the east, rejoicing like a strong man to run his race. Prayer is that uplifted hand of Moses which routs the Amalekites more than the sword of Joshua; it is the arrow shot from the chamber of the prophet foreboding defeat to the Syrians. Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God. We know not what prayer cannot do! We thank thee, great God, for the mercy-seat, a choice proof of thy marvellous lovingkindness. Help us to use it aright throughout this day!

--C.H. Spurgeon (Contributed by Kelly Tyler)