

And the nations shall know that I am the Lord (Ezek. 36:23). Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it (Jer. 33:9). For from the rising of the sun, even to its going down, My name shall be great among the Gentiles (Mal. 1:11). –Paul Washer

The Baptist Catechism (Keach's Catechism)

1677

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

Q. 90. Are all transgressions of the law equally heinous?

A. Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others.

(Ezekiel 8:13; John 19:11; 1 John 5:16)

Q. 91. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life, and in that which is to come.

(Eph.5:6; Gal. 3:10; Prov. 3:33; Ps. 11:6; Rev. 21:8)

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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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IF YOU KNEW

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (John 4:9-10).

There is a preponderance of the offering up of religious methods in our day. Folks are told what to profess, what to pray, where to do it, and all relative to one's willingness to act. In the light of our Lord's presentation of Himself and the gospel it would seem that the real issue is being passed over. It is evident that men simply do not know who Jesus is. Perhaps we would do well to face men with this conditional and declare to them what the outcome will be when the answer is realized. Typical questions are of the order of "Are you saved?" Many will answer yes to this question with no living evidence to verify their claim. The better question might be, "do you know Jesus as Lord?"

William Hendriksen made the following observation: "The contrast between the third chapter of John (Christ's work in Judea) and the fourth chapter (His work in Samaria) is very striking. In the former, Jesus was described as dealing with a man (Nicodemus); here, in chapter 4, with a woman; there with a Jew, here with a Samaritan; there with a person of high moral standing, here with an individual of low repute. Nevertheless, the Lord proves Himself as able to save both." He goes on to point out that Jesus appeals to her sympathy (give me to drink), her curiosity (If thou knewest), and her desire for satisfaction. The message to Nicodemus challenged his legal wisdom, while

the message to the woman raised a thought which had probably never occurred to her.

The thought here gives rise to either one or two questions. He asserted that she neither knew the gift of God nor who it was that was asking for a drink. John Gill points out quickly that this was not a reference to "the Holy Spirit with all the gifts and graces..." Gill and others see this as Jesus referring to Himself. Others see it as a broad inclusive picture of the grace of God in salvation and all that flows from it. But we are quickly reminded of the place of John 3:16 in our Lord's response to Nicodemus. Our thoughts hang on the words "...that He gave His only begotten Son..." Did Paul have Christ Jesus in mind when he wrote to the Corinthians, "Thanks be unto God for his unspeakable gift." It is evident that Isaiah saw the coming Christ when he wrote: *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (Isaiah 42:6-7).* We are further reminded that it is written of Him that, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:32).* So, as the gift of God we read, *But of him are ye in Christ Jesus,*

who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1:30).

There is a chorus that repeats the thought that “everybody ought to know who Jesus is.” The descriptions given of Him in that song, while true, are somewhat lacking. He is God manifest in the flesh and those who truly know Him know that and react accordingly. The woman continued to debate with the Lord, but He brought her to the recognition of who He was and is. She was constrained to profess to all, “is not this the Christ?” The man born blind when asked if he believed on the Son of God asked who He was. When Jesus revealed Himself to him, “...he said, Lord, I believe. And he worshipped him.” When the Apostles were questioned it was revealed that they knew who He was: *He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Matthew 16:15-16).* I am often reminded of the reaction of Thomas to the sight of the risen Lord. When he saw the wounds, he humbly acknowledged Him as “My Lord and my God.” Eternal life is realized in knowing Him: *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3).* In her own way this woman of Samaria did ask of Him and did receive of “living water,” the very water of life. She worshiped Him in Spirit and in truth. She declared Him to be the Christ.

Those who come to know the Lord and who He is, attach themselves to Him and will not let

go. It was, no doubt, a trying time for the Apostles when the crowd left Him. But when pressed, their recognition of Him was revealed: *Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:67-69).* This is contrasted with what others would do: *And these things will they do unto you, because they have not known the Father, nor me. (John 16:3).*

We witness many circumstances as to the state of men before God. There are those who are in open rebellion to the rule of God. There are those who are indifferent with respect to the claims of God. And there are those who are busily devising their own ways. In all three ways there is a common problem. We are reminded of the words of the Lord through Isaiah: *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. (Isaiah 1:3).* The long and sad history of mankind displays a refusal to know God: *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (Romans 1:21).*

Sadly, we live in a land where the people do not know, and they do not consider. May we approach them in the same way that our Lord approached those to whom He spoke, with the prayer that they come to know Him as the gift of God. *bhs*

His Glory, Our Joy

Jesus gets the glory of being “the way” (not “a way”), “the truth” (not just true), and “the life” (not just alive). We get the joy and peace and stability of having such a Lord and Savior and Treasure. “The way” is not, at its heart, belief in certain principles and execution of particular actions, but trusting and treasuring a living person. The heart of Christianity is not principles to live by, but a person to know and enjoy. Jesus is the way. By all means, contend for this precious truth in the classroom, over coffee, and on the street; but don’t miss its sweetness first in the depths of your own soul. –David Mathis

When the Lord God drove out the man from the eastward garden and placed there cherubim and a flaming sword to prevent his return, the disaster was beginning to mount, and human history is little more than a record of its development. It is not quite accurate to say that when our first parents fled from before the face of God, they became fugitives and vagabonds in the earth; and it is certainly not true to say that they passed from the love and care of the One who had created them and against whom they had so deeply revolted. God never abandoned the creatures made in His image. Had they not sinned, He would have cared for them by His presence; now He cares for them by His providence till a ransomed and regenerated people can look once more on His face (see Revelation 21:3, 22:4).

--A. W. Tozer

WE DIE with CHRIST but LIVE by FAITH

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. —Galatians 2:20 This is a wonderful statement of a Christian's own spiritual identity. Paul starts with this fact: "I was crucified with Christ." That looks back to the historical event of the Cross when we were one with Christ as He bore our sins. Were you there when they crucified my Lord? Yes, you were. All of us who believe in Jesus Christ were there at the Cross. God placed us there even though we hadn't been born. Everyone who ever believed—whether the Old Testament saints looking forward to the Messiah, or His followers in the New Testament, and every believer since—all of us who have been forgiven were there in Christ at His death. We shared His death. Paul says in Romans 6 that we were buried with Him and were raised with Him to newness of life. What an incredible reality! Our sins were paid for because we were crucified with Christ. That is why we are not under any condemnation. That's why Jesus said just before He died, "It is finished" (John 19:30). The penalty was paid in full. The list of charges against us was wiped out. God wrote "cancelled" over our debt. Now we live a new life, raised with Christ in oneness with Him. Paul says it is not really I who live; it is Christ who is living in me. This is a profound mystery, because clearly Paul is still alive. He says that he is living his life in the flesh by faith in the Son of God. Which is it? Am I the one living in my body or is it Christ? This is one of those paradoxes of the Christian faith that people often ask me to explain. They say, "John, can you explain the sovereignty of God and human choice? Can you explain election and free will?" No, I can't. I can just tell you they are both in the Bible. I don't understand how God harmonizes in His mind that if I'm saved, it is by God's doing, but if I reject Him, it is my doing. That is beyond my grasp, which makes me more confident that men did not write the Bible. Human editors and writers would have fixed things like that to make it seem more logical, but God presented them in such a way as to leave us wondering at how His wisdom is beyond ours.

--John MacArthur, *The Heart of the Bible*