

...we think of holiness as giving up the pleasures of sin for some worthy but drab life. But holiness means recognizing that the pleasures of sin are empty and temporary, while God is inviting us to magnificent, true, full, and rich pleasures that last forever. —Tim Chester

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*)

28.Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (Jn. 1:12) by his Holy Spirit. (Tit. 3:5-6).

29.Q. How does the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applies to us the purchased by Christ, by working faith in us (Eph. 2:8), and by it uniting us to Christ in our effectual calling (Eph. 3:17).

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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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### NO CONDEMNATION

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Romans 8:1*

If there is now no condemnation for some, it must be that there was condemnation to all. The preceding chapter records the struggle the apostle had with his old nature and expresses the uneasiness that is felt because of sin that is still present with us. In the early chapters of the epistle he writes of the universal ruin of mankind. He established the fact that “all have sinned and come short of the glory of God” and furthermore discovers that “there is none that understandeth, there is none that seeketh after God.” There is no doubt that the condemnation of which he writes is that which is due from a Holy God in contemplation of a sinful and rebellious race. So it is declared: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Galatians 3:22.

We must ask, what is this condemnation and why does it exist? To condemn is to judge that somebody is to blame for something. We easily understand that sin is the transgression of the Law and is done in rebellion against God. Such was the original sin of Adam and its facts and consequences fell on all men. The judgment of God is that all are guilty. Condemnation is further understood as the judgment that is handed down as to what punishment is to be imposed on those found guilty. Therefore, all alike have been found guilty with the declaration that there is “none righteous, no not one.” The punishment is clearly set forth in simple terms in

that “the soul that sinneth, it shall die.” Throughout the Scripture we find more detail as to what that death means. Our Lord described it as banishment forever from the presence of God along with eternal suffering described as continual burning without being consumed. Men do not like to hear of hell, but such is the condemnation that no longer exists for true believers.

In contrasting Paul’s wrestling with sin in Romans 7 with the plain declaration of “no condemnation” in our text we understand that sin is serious, and a sense of deserving condemnation is felt. Certainly, it is a declaration of relief in escaping the punishment due all. But more than that is the wonder that we are delivered in such a manner. True believers are ever reminded of the awfulness of their sin and so they are made to wonder at the greatness of the salvation provided us in Christ. Men often talk in shallow terms of salvation as if it were something easily accomplished and was of no great consequence. Such will be the case where the fact and the awfulness of divine condemnation are not felt. Where this is not realized the consideration of the Holiness of God is a minor thing. Worship soon degenerates into human endeavors with human ends. It is self-generated, self-gratifying and portrays the idea that men are doing something for God. The declaration of “no condemnation” is to those

who come unto God a cause for true worship and a realization of the extent of mercy of God. Like many other blessed things, we read in the Word of God, this declaration comes with qualification. This is not to them who make the right decision. It does not come to those who offer up their own righteousness and good works. It is not the result of some human heritage. It is not to those who lead exemplary lives in and of themselves. To whom then does it come? It is to them who are "in Christ Jesus." It is in this thought that we come to understand how some have escaped such condemnation. God does not wink at sin nor does He arbitrarily pass over it. We err greatly if we believe that any sin is unaccounted in the reckoning of God. The fact of that condemnation is witnessed at the cross. That is, God will call all into judgment. Jesus did not merely die a martyr's death. He suffered the judgment for those who can now say that there is "no condemnation." True believers everywhere will readily confess that they deserve to suffer eternal banishment and torment because they are sinners and have sinned against God. The reason they are not condemned is because Christ Jesus, our Lord, stood condemned in their place and then endured the equivalent of their eternity in hell. To be "in Christ Jesus" is to bear the testimony of having been saved unto Him in a resurrected,

living, loving and eternal relationship. Such is the evidence that such awful condemnation has been taken away and they have been "made accepted in the Beloved."

A further qualification is added. They do not walk in the flesh, but in the Spirit. Our Lord declared without equivocation that "ye must be born again." It is the person and character of a "new creature" that we walk. The walk of the flesh, including all man-generated forms of religion, is the walk of death and of no avail in salvation. To "walk after the Spirit" is to walk in a way of true identity with God. It is with the knowledge that I am His and He is mine. It transcends the definitions of life for this present world and rather finds us a heavenly existence with God. It is the way of fellowship with God and with His Son Jesus Christ (who is God manifest in the flesh).

Men do not will themselves into Christ and they do not walk in the Spirit in order to be saved. Rather, they discover these things as the precious evidence of salvation and by these things they are ever reminded that there is now, to them, "no condemnation." Theirs is a life of joyous and glorious anticipation of eternal life in Christ. *bhs*

(The article above is reprinted from the July 1, 2012 edition of the Report)

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## Joy Is for the Generous

Money can't buy happiness, right? We have all heard the maxim and on an intellectual level know it's true. But still, it certainly looks like money could purchase us a little fix of joy. We have no trouble conjuring up a fantasy in which we are both filthy rich and overwhelmingly happy. And it's no great work to dream up another scenario in which we're dirt poor and wretchedly unhappy. So just what is the connection between money and happiness, anyway?

The Bible gives us a bit of help here. It makes a connection between money and happiness. It even makes a connection between the extravagant use of money and a great abundance of happiness. Money can be used to generate a holy joy. But how?

1 Chronicles 29 tells us. King David is nearing the end of his life and knows that God will soon call his son, Solomon, to build a temple. So David takes it upon himself to begin collecting the precious metals that will be needed to construct a house worthy of God. He gives extravagantly from both the national treasury and his own, and the people then follow suit. “They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. And whoever had precious stones gave them to the treasury of the house of the LORD.”

This was no small collection, no mere passing of the hat. Many of the people drastically reduced their personal wealth through their generous contribution. Together they accumulated a vast treasure trove of almost unbelievable value. Together they guaranteed that this temple would be special.

God loves that kind of cheerful giver and God’s people love to be that kind of cheerful giver.

What was the result of their generosity? The author tells us: “Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord.” David soon made this a matter of prayer, saying, “I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you” (1 Chronicles 29:17). Their generosity brought joy. The free and willing sacrifice of their own wealth caused them to rejoice. Each one gave as he decided in his own heart, not reluctantly or under compulsion. God loves that kind of cheerful giver and God’s people love to be that kind of cheerful giver. God granted and his people gained joy.

Money may not be able to purchase the greatest and deepest joy, but it can still generate it. The joy is there for the taking. The joy is there for the giving. The joy is for the generous. –Tim Challies, *BLOG July 7, 2017*

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## A NEW HEART

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. —Ezekiel 36:26 In Ezekiel 36:26, we find one of Scripture’s most picturesque and instructive descriptions of the doctrine of regeneration. It is essential that we not only come to a biblical understanding of this doctrine but that we also comprehend something of its vast importance. It is not an exaggeration to say that our understanding of regeneration will determine both our view of conversion and our methodology in evangelism. The doctrine of regeneration refers to the supernatural work of the Spirit of God whereby the spiritually dead sinner is made alive, his radically depraved nature is transformed, and he is enabled to respond to the gospel call with repentance and faith in Jesus Christ. The Westminster Confession and 1689 London Baptist Confession describe the Spirit’s work of regeneration as “enlightening the mind spiritually and savingly to understand the things of God, taking away the heart of stone, and replacing it with an heart of flesh; renewing the will,...and effectually drawing [persons] to Jesus Christ: yet so, as they come most freely, being made willing by His grace.” – Paul Washer, *The Gospel Call and True Conversion*