

THROUGH LIFE, in death and forevermore, be it my joy to acknowledge that there can be no wages mine but the wages of sin, which is death; and all the Lord bestows, even eternal life with all its preliminaries, can only be the free, the sovereign, the unmerited gift of God through Jesus Christ our Lord. Robert Hawker

## THE NEW HAMPSHIRE CONFESSION OF FAITH

By J. Newton Brown -- 1833

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

### XIV. Of Baptism and the Lord's Supper

We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal.3:26-28; Rom.6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor.11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26

### THE RIVERSIDE BAPTIST CHURCH

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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 PRAYER FOR OUR TIME

*Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. (Psalms 79:9-10)*

It was said during World War II, and perhaps before that, “there are no atheists in foxholes.” The obvious reference is to men being brought face to face with the possibility of imminent death. To varying degrees men in dire circumstances resort to praying or at least attempting to pray. With some there are lasting effects while with others the praying stops when the danger is no longer an issue. An alarming aspect of the difficulties facing us today is that many are seeking their hopes of deliverance from the pundits and scientists and only paying lip service to the acknowledgment of the hand of God in all of it. Even among professing Christians there seems to be a mixed reaction to something that should bring forth an obvious appeal to the “God of their salvation” as the only means of deliverance.

Thus, we are constrained to ask, to what end do we pray? What is it that we want from God? Many answers to that question leap to our minds. We think of healing and cures for the dread virus that has come among us. We think of healing of our divided nation. We think of a return to the values once held by so many and that are set forth in scripture. We pray for revival. As noble as many of these things sound, they are missing one most important element. Many pray to God as being able but with no thought of God in the desired outcome. God does not ask, “what is in it for me,” but He will have a vital interest in the person asking.

Consider the concern of the Psalmist in another place: *My tears have been my meat day and night, while they continually say unto me, Where is thy God? (Psalms 42:3).* John MacArthur wrote, “A mark of spiritual maturity is one’s concern for the reputation of God.” God does not need our defense in any way, but we need to be defensive as to the perceptions of God in the minds of men. And so, we grieve at their reactions.

When Moses faced the threat of the Lord leaving him and the children of Israel his plea was both powerful and effectual. *Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. (Exodus 32:12).* The concern of Moses was for the good of an undeserving people and more importantly for the glory of the Lord. Others along the way have likewise seen that any deviation from the declared purpose of God could be construed by the enemy as weakness and inability with God. That can never be tolerated by the faithful.

Salvation here is tied to the glory of God. He is addressed as the “God of our salvation” and so, ownership of our salvation is deferred to God. David prayed “restore unto me the joy of Thy salvation.” With that mindset the Psalmist asks for three things: help us, deliver us, and

purge us. There was, no doubt, persecution, and trial, such as was beyond their ability. Divine help was the only hope. Often the Lord's people have suffered under the bondage of God-hating governments and societies. He is the deliverer. But of most importance was the prayer for purging from their sins, cleansing as it were for them to present themselves in identity with Him. James exhorts that we "cleanse your hands" in drawing nigh to God. The obvious appeal is to the atoning blood of Christ our Lord and not that which is superficial and ineffective.

But then the plea is added that would assure victory. Twice the Name of the Lord is brought to bear in this sentence. It is important that we are aware of the reason of the Lord in doing anything for us. *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25).* And also: *Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. (Ezekiel 36:22).* To plead for the glory of His Name is a most forceful argument in the presence of God. Spurgeon said, "it is the great gun of the battle, the mightiest weapon in the armory of prayer." Is it any wonder that the Apostle exhorted: *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31).*

So, the Psalmist presses the issue in v. 10, questioning the fact that the heathen is asking (and they are) "where is thy God?" It is a far greater desire in the hearts of true believers

that the glory of God be manifested in the sight of all and that there arise a people who do all things for His Name's sake. Our concern is often about the threatening of the heathen when it should be about what they are saying about our God.

Often in the pursuit of a solution to a problem we are constrained to start at the beginning. We might be well advised to make a much-needed application of that wisdom here. Our Lord began His earthly message with a simple but profound demand: *...The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15).* The plea in v. 8 of this Psalm was for the Lord to "remember not against us our former iniquities." Spurgeon observed that sins accumulate against nations and it seems that such has been the case in America and elsewhere. Our nation has been on a continual slide from the beginning into sinful practice until we now live in a day when things expressly forbidden are protected by statute and men openly and proudly defy the living God. The cry of the martyrs is, *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (Revelation 6:10).*

The need for repentance in our land and our churches is far greater than the need for anything else. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33).* Pray for the glory of His Name! *bhs*

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"Blessed are the meek."

A score of examples might be drawn from the Gospels illustrating the lovely lowliness of the incarnate Lord of glory. Mark it in the men selected by Him to be His ambassadors: He chose not the wise, the learned, the great, the noble—but poor fishermen for the most part. Witness it in the company which He kept: He sought not the rich and renowned, but was "the Friend of publicans and sinners." See it in the miracles which He wrought: again and again He enjoined the healed to go and tell no man what had

been done for them. Behold it in the unobtrusiveness of His service: unlike the hypocrites who sounded a trumpet before them, He sought not the spotlight, shunned advertising, and disdained popularity. When the crowds would make Him their idol, He avoided them (Mark 1:45; 7:17). When they would come and "Take Him by force to make Him a king—he departed again into a mountain himself alone" (John 6:15). When His brethren urged, "Show Yourself to the world," He declined, and went up to the feast in secret (John 7). When He, in fulfillment of prophecy, presented Himself to Israel, as their King, He entered Jerusalem "lowly, and riding upon a donkey" (Zech. 9:9).

--Arthur Pink

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WHAT JESUS IS DOING NOW So what is Jesus doing now? He is governing the universe. In his power, the Father has "put all things under his feet and [given] him as head over all things" (Ephesians 1 v 22). This is what theologians call the session of Christ (from the Latin verb meaning "to sit," from which we get the phrase "the court is now in session"—the judge is seated to exercise his jurisdiction). Jesus is seated at the right hand of the Father not to rest but to rule. He is upholding the universe (Hebrews 1 v 3), and he is directing the universe. To what end? God "gave him as head over all things to the church" (Ephesians 1 v 22). As he governs all things, he works in all things for the good of those who love him, his church. The theologian Herman Hoeksema put it this way: The relationship between Christ's power over all things and his sovereignty over the church is such that he employs the former to the preservation and salvation of the latter. So when we approach the heavenly throne in prayer, embarrassed by our sin, bedraggled by our burdens, weakened in our inadequacies, we discover it to be a throne of grace. We approach it in the awareness of the fact that the One who upholds the universe and governs his church helps its members.

--Alistair Begg, *Pray Big*

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...Nor, again, am I going to spend time proving to you the particular truth that God is sovereign in salvation. For that, too, you believe already. Two facts show this. In the first place, you give God thanks for your conversion. Now why do you do that? Because you know in your heart that God was entirely responsible for it. You did not save yourself; he saved you. Your thanksgiving is itself an acknowledgment that your conversion was not your own work, but his work. You do not put it down to chance or accident that you came under Christian influence when you did. You do not put it down to chance or accident that you attended a Christian church, that you heard the Christian gospel, that you had Christian friends and, perhaps, a Christian home, that the Bible fell into your hands, that you saw your need of Christ and came to trust him as your Savior. You do not attribute your repenting and believing to your own wisdom, or prudence, or sound judgment, or good sense. Perhaps, in the days when you were seeking Christ, you labored and strove hard, read and pondered much, but all that outlay of effort did not make your conversion your own work. Your act of faith when you closed with Christ was yours in the sense that it was you who performed it; but that does not mean that you saved yourself. In fact, it never occurs to you to suppose that you saved yourself. (The second fact cited was that we pray for the salvation of others).

—J. I. Packer *Evangelism and the Sovereignty of God*