

Every day for all eternity—without pause or end—the riches of the glory of God’s grace in Christ will become increasingly great and beautiful in our perception of them...There will always be more. Gloriously more. Forever. —John Piper

If anyone has used you badly today, he is the very person you are to pray for tonight when you bow before God. —J.R. Miller

The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813 *(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)*

46. Q. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments (Deut. 10:4; Mt. 19:17).

47. Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves (Mt. 22:37-40).

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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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THE AUTHORITY OF CHRIST

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (Matthew 21:12-13)

In reading the Gospel accounts of our Lord's earthly life, the miracles He performed are duly noted. It is certainly exciting to read of them and even to wonder what it might have been like to have witnessed the power of God in action in supernatural ways. Along the way to Calvary, He turned water into wine, He fed multitudes with a few loaves and fishes, He stilled the storms, He healed many including a man born blind, He cast out demons, and many other things. John observed that the world could not contain the books which should be written. Robert Hawker classified the event recorded here as, in His opinion, the greatest of miracles along side the event in Gethsemane.

This is the second time that our Lord forcibly removed moneychangers and the sellers of sacrifices from the Temple. The first (John 2:13-17) occurred early in His ministry. He had come to Jerusalem for the Passover. What He saw there provoked Him to extreme action. According to John, He made a scourge and drove the offenders out. It is not recorded that He actually struck any of them, but the threat was apparent. His charge was that they had made His Father's house a house of merchandise. It is certain that with these words the provocation had begun. No one referred to God as their Father except His Son. The implications of that statement would have been quickly understood by those hearing Him. He proceeded to drive them out.

So, why would one refer to this as a miracle. The things going on would have no doubt been going on for some time. It is obvious that any reverence for the Temple and the things it pictured were far from their considerations. Those in the Temple were not about observing the Passover; they had seized upon a means to conveniently market their goods and make a profit. While this was not an issue with the religious leaders and the Pharisees, it was quickly revealed by the actions of our Lord. Now, one man, simple in appearance, without any assistance from any others proceeds to withstand many. The miracle here is that there is no record of resistance. He poured out their money and overturned their tables. While they could not resist the authority of the Holy One, they did ask Him for some sign of authority. He pointed them to His bodily resurrection (John 2:19-21).

There are many instances throughout the Gospels in which similar actions and reactions occur. When He returned to Nazareth and declared Himself to be the fulfillment of Isaiah 61, they were amazed at His words. When He declared the sovereignty of God to them, they wanted to kill Him. Luke tells us that they would have stoned Him, “But He passing through the midst of them went His way.” At another time He declared to them that He was before Abraham with a resounding “I am” and they took up stones and He walked through the

midst of them untouched. In the tenth chapter of John, we read that as He made reference to His Father's power and saying "I and My Father are One," they took up stones. He escaped out of their hands. That His purpose was secure and would that He would not be deterred from completing the task before Him was ascertained by these words: *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:17-18).*

Much had occurred since the first cleansing of the Temple. It is probable that many who had been ejected the first time had returned. The depraved nature of man persists in the pursuit of that which seems consistent with the assured end of all who resist the word of the Holy One, the Son of God. That their activities were ill-conceived and of an ungodly nature is witnessed in that they had made the House of Prayer to be a "den of thieves." The justification might be that they were serving a good purpose by providing the means to observe a prescribed religious activity. But God was not in all their thought or any of their thoughts. The time was drawing near for fulfilling of His Gospel purpose and wickedness was the more abounding. At the dedication of the Temple Solomon laid out several scenarios in which prayer would be in order and was to be directed to the Temple. In a parable He had depicted a publican humbly praying in the Temple. The charge is rightly made, and He acted accordingly. Again, He was not resisted. Again, it was seen that "The zeal of thine house hath eaten me up."

It had been observed before that there was no answer forthcoming from the leaders and then surmising that the "rulers know indeed that this is the very Christ (John 7:26)." This was yet another instance in which they tried to take Him and could not. Later when they sent officers to arrest Him, they returned empty handed with the words "Never man spake like this man!"

Hawker called the event in Gethsemane as also being miraculous. The effect of His declaration of "I am He" is more graphically displayed. *As soon then as he had said unto them, I am he, they went backward, and fell to the ground. (John 18:6).* This even further reinforces to us the comforting thought that all that was to do with our redemption was done while He was in absolute control. This is counter to the ideas of many who represent Jesus as helpless to carry out the will and purpose of God in all things. So, our focus is to be always on Him.

We are witnessing the abounding of lawlessness in our day in every way we can imagine but especially against the things of God. They would literally pollute the Temple and erase any thought of God if they could. In the face of this I am reminded that twice in Paul's writing to the Corinthians we are pictured as the Temple of the Holy Spirit. In 1 Corinthians 6:19, we are told that our bodies are such. In 2 Corinthians 6:16, the church is reminded that we are the Temple of God. As such shall we not ever be on guard that all in us that does not pertain to prayer and the worship of God be forcibly driven out and that we be a people of prayer. *bhs*

Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: (Isaiah 46:8-10)

WARNING

The author of Hebrews labored to warn his readers of the consequences that flow from ignoring the priestly act of atonement rendered by Jesus. He raised another rhetorical question: "How shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him?" (Heb. 2:3). This warning is followed by further admonitions: "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin.... And to whom did He swear that they would not enter His rest, but to those who did not obey? So, we see that they could not enter in because of unbelief" (Heb. 3:12-19). I don't know when it is that you are reading this book. I have no way of knowing what the date is on the calendar. But whatever day of the week or month it is, one thing is certain: you are reading these words today. We notice that the admonition of Hebrews is for today. If our neglect continues until tomorrow, it may be too late. The warning of Scripture stresses that as long as we delay repentance and faith, we run the risk of being "hardened" through the deceitfulness of sin. We've heard the gospel preached so often that we can become calloused to it. Our hearts can become calcified; our consciences can be seared. That is how sin works. First we excuse ourselves and seek all manner of self-justification. Finally, we deceive ourselves into thinking that faith and repentance are not necessary.

--R. C. Sproul, *Surprised by Suffering*

CHRIST'S SHEEP KNOW HIS VOICE

Simon Woolridge was a member of the church my father pastored in Crag, West Virginia in the mid-1950s. Simon raised sheep. My father accompanied Simon one day to a field where his sheep were grazing. My father called to the sheep. But they ignored him and continued grazing. Then Simon called the sheep. They came to him and followed him.

Here is illustrated the truth taught by Jesus Christ, the Good Shepherd: "My sheep hear My voice, and I know them, and they follow Me. ... they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers" (John 10:27, 5).

So it is with all Jesus Christ's sheep. We know His voice, and come to Him when He calls us, and follow Him wherever He goes. But the voice of strangers, being contrary to the voice of our Shepherd, is ignored by us, and causes us to flee from them and their strange doctrines.

– Daniel E. Parks

Since the Christian has no righteousness of his own, but receives it as a gift of grace in Christ alone, he is called to serve others indiscriminately without stopping to inquire whether or not they are worthy. --Monergism

"He who has slight thoughts of sin, never had great thoughts of God." John Owen