

If our belief in the authority of the Bible means anything, it means that we must submit to what the Bible teaches and bring our own perceptions and ideas into line with Scripture. —Douglas Moo

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)*

78. Q. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal (Ex. 20:15).

79. Q. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others (Gen. 30:30; 1 Tim. 5:8; Lev. 25:35; Deut. 22:1, 2, 3, 4, 5; Ex. 23:4, 5; Gen. 47:14, 20).

80. Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own (1 Tim. 5:8; Pr. 28:19) or our neighbour's wealth or outward estate (Pr. 21:17, and 23:20, 21; Eph. 4:28).

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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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COME LORD JESUS

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (Revelation 22:20-21)

It is interesting to note that little is said of the return of our Blessed Lord in times of seeming peace and prosperity. When troubles begin to multiply men often begin to think of escape mechanisms, not the least of which is the second coming. They begin to rethink and reapply signs and to match them with things they see occurring in the world. Sadly, these thoughts are related to creature comfort and not to the glory of God. Surely, this prayer of the Apostle at the close of the Bible is close to the heart of every true believer. And they will pray in that way out of a longing for Him thereby expressing the love they have for Him. The Song of Solomon ended with a similar prayer looking for the coming of Christ. *Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. (Song of Solomon 8:14).*

We might easily conclude that even John may have been looking for an escape from those that were troubling him. But as we are reminded of the affection He showed for Christ on earth and the sense of the love of Christ for him, it only follows that the appearing of Christ in all His glory was what he was praying for. It is well established here that the speaker in v. 20 is the Lord and not an angel nor John. And so, it is sure.

The casting of doubt as to the return of the Lord had begun in full force. Peter spoke of those who questioned the promise of His coming. Of course, that led Peter to respond

with the well-known defense that time is not an issue with God as it is with men – “one day is with the Lord as a thousand years, and a thousand years as one day.” There is a finality implied in our Lord’s statement as to the manner of His return that may speak terror to the hearts of the scoffers: *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Peter 3:10.* While there is Blessed Assurance given to the Lord’s people, the certainty of punishment is confirmed as well. Doubt and disbelief make one subject to the curse pronounced upon those who would “take away from the words of the book of this prophecy.”

We are constrained always to examine the Word of God in the context of the times in which we live. We are reminded of the futile efforts of the prophets to turn the hearts of the people from their wickedness and idolatry. Even now, the Gospel seems to fall often on deaf ears and rather angers them and emboldens them to continue in their blasphemous ways. The thought of being caught in the way of their wickedness escapes them. And they seem to give no thought to a day of reckoning. But such passages as this assure us that the Lord, the righteous judge will set all in order and the wicked shall be wicked still.

The Apostle Paul ended the first Corinthian epistle with these words: *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ be with you. (1 Corinthians 16:22-23)*. Both warning and comfort appear here. It depends on which side of loving the Lord Jesus Christ one falls. The words are strong – not loving the Lord is to be accursed. The confirmation here seems to be threefold. Our Lord has come, He is come, and He is coming. But then Paul sweetly prays for them that they know the grace of Christ in waiting. In Paul's parting words to Timothy, he referred to those who "Love His appearing." How could one love the Lord and not desire that He come and in the way He has determined? Early on it was a noted characteristic of those receiving the Lord Jesus and learning of His love that hearts became filled with expectation of seeing Him. The Thessalonians were a persecuted people to be sure, but they settled down for duration of what was required. We read of them: *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thessalonians 1:9-10)*. Both epistles to the Thessalonians have repeated references to their longing for and expectation of the coming of Christ. Paul wrote to Titus of both serving and expecting in that we should live soberly, righteously, and Godly in this present world while *Looking for that blessed hope, and the*

glorious appearing of the great God and our Saviour Jesus Christ; Titus 2:13. As Paul wrote of the manner of the appearing of our Lord to the Thessalonians, he encouraged them to "comfort one another with these words."

We may have had questions as to the use of the word "quickly" and the fact that it has now been nearly two thousand years since our Lord returned to glory. But let us grasp first that He said, "Surely I come." That certainty has been a characteristic of the faith of the Lord's people from the time the promises of John 14 and the prayer of John 17 were uttered. The writer of Hebrews said it thusly, *For yet a little while, and he that shall come will come, and will not tarry. (Hebrews 10:37)*. May we be reminded that "now is our salvation nearer than when we believed." So, we may understand that it may be shortly, that it will be without delay from the appointed time, and that it will be suddenly. And it will be to the eternal satisfaction and delight of those so praying with John.

It will be then that we shall be drawn out to the fullest of praise, adoration, and delight. With the prophet of old we shall declare with the multitudes, "*...Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25:9*. O that this prayer might ever be found in our hearts and on our lips with the fervent desire that the glory of our God be seen in His glorious appearing. "The grace of our Lord Jesus Christ be with you all. Amen" *bhs*

The following illustration shows a correct understanding of what it means to receive Christ as Savior and Lord. Imagine a walled city under the peril of destruction from an approaching army. While the enemy is still far off, a great king approaches the city gates and calls to the people within. He commands them to open the gates and turn over complete sovereignty to him. In return, he promises salvation from the approaching army. In one scenario, the people laugh him to scorn. Either they believe they have no need of a savior, or they do not believe that this one king can save them. In either case, the king turns away and the city is destroyed. In another scenario, the

people recognize the king's power to save and are willing to receive him as savior, but they refuse to turn over their sovereignty to him. Again, the king turns away and the city is destroyed. In the last scenario, the people recognize the king's power to save and joyfully throw open the gates of the city to receive him as both savior and sovereign. The king enters the city, takes the throne, and delivers the people. In a similar manner, we receive Christ into our lives. At the moment of conversion, we realize that we are in a desperate state from which we cannot save ourselves. In turn, we hear the call of Christ, the demands of His kingdom, and the promise of salvation. In response, we open our lives to Him and receive Him as Savior and Lord. We reject autonomy and acknowledge His sovereign rule over us. We denounce our own strength and merit and rely upon His power alone to save. Consequently, the evidence that we have truly received Him is that our submission to His lordship and our reliance upon His saving work deepens and becomes a greater and greater reality throughout the full course of our lives. This ongoing work of sanctification is guaranteed in the life of every believer. "For we are His workmanship," and "He who has begun a good work in [us] will complete it until the day of Jesus Christ" (Eph. 2:10; Phil. 1:6). –Paul Washer

A Brief, Daily, Trinitarian Prayer – From Tim Challies

I have, in the past, shared the prayer John Stott would use to begin his day. A number of years ago I excerpted just a small part of it and began to pray that on a regular or even daily basis. I thought I'd share it here in case you would find it valuable as well. It speaks to Father, Son, and Holy Spirit, and asks that each would bless in his own special way. Why not make use of it for a week or two and see if it blesses you as it has me...

Heavenly Father, I pray that I may live this day in your presence and please you more and more.

Lord Jesus, I pray that this day I may take up my cross and follow you.

Holy Spirit, I pray that this day you will fill me with yourself and cause your fruit to ripen in my life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

WE ARE A PECULIAR PEOPLE

God's people are called "a peculiar people" in Titus 2:14 and 1 Peter 2:9 (KJV). The Greek word translated peculiar denotes "one's own possession". The sense of the term peculiar people in the Biblical languages denotes "a people especially possessed by God and particularly prized by Him". This made perfectly good sense to people in the 17th century, when the King James Version was translated. But the word peculiar in modern usage generally means "not ordinary or usual; odd or strange".

Both senses of the term peculiar people are applicable to God's people. The difference lies in the eye of the beholder.

God beholds us as peculiar people in the sense of being "His own special people" – redeemed from iniquity and lawlessness, purified for Himself, zealous for good works, proclaiming the praises of Him who called us out of darkness into His marvelous light (Titus 2:14; 1 Peter 2:9).

People of the world behold us as peculiar people in the sense of being "odd or strange" to them. – DEP