

"Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful." Joshua 1:8

"But his delight is in the Law of the LORD, and on His Law he meditates day and night." Psalm 1:2

"Oh, how I love your law! I meditate on it all day long." Psalm 119:97

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

82.Q. What is meant by the words, "until he come," which are used by the apostle Paul in reference to the Lord's Supper?

A. They plainly teach us that our Lord Jesus Christ will come a second time; which is the joy and hope of all believers (Acts 1:11 1 Thess. 4:16)

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Sunday Evening 6:00 PM

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 FAITHFUL AND WISE SERVANT

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. (Matthew 24:45-47).

At the beginning of this chapter, we find that the Lord has provoked a question from His disciples. As they discussed the buildings of the Temple, He said something that disturbed them greatly. There was a time coming when all the Temple would be leveled and as He continued, He informed them that this would happen in their lifetime. They asked three questions; “when shall these things be?” “what shall be the sign of thy coming and of the end of the world?” His answer has given rise to much controversy in that men have endeavored to put it in the context of their understanding of things to come. Of particular importance is that He warned them of deceptions and things that might easily be misapplied. It is toward the end of this discourse that He points them to the issues with which they need to concern themselves. The illustration, while obviously referring to their continued ministry following His departure, the application may be made to all who are called to serve the Lord – all true believers.

The main issues with us are consistency and faithfulness. Focusing only on the future brings neglect and carelessness. The redeemed of the Lord bears many titles – that of *faithful servant* identified the desire of true believers to do what they do out of love and to love as they go about doing it. While we look to the sovereignty of God, we must know that it does not encourage

an indifferent dependence; rather it is a motive to serve God acceptably with reverence and Godly fear.

A question is both asked and answered. We might ask, what kind of servant is this. The word here for servant refers to one who is a bondsman – one who is owned by another. We might think this to be a harsh application. But the bond that is in view here is understood in two ways. First is the fact that His is the work of redemption. We are bought with a price. The second is that the love of Christ experienced secures our affections to Him in a way of binding that this world does not know. From that we understand the wisdom that is referenced. Why is he a servant (slave)? In the illustration, his lord has made him ruler over his household. Just as we are given responsibility to serve in the way of rendering service to others. This is especially true of ministers and to me in particular. Paul urged a great weight of responsibility on the Ephesian Elders in saying: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:28).* In writing, *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. (1 Peter 5:2-3),* he

showed the manner of that service to be rendered. Peter had this lesson pressed home by the Lord Himself as he was instructed to “feed my sheep.”

There are general implications to us all in that the terms of blessed servitude are the same. We note that there is a call to minister, that is to look to the needs of others and that after the example of our Lord. But then, we are under loving orders to obey and so we render loving obedience to the Gospel principles displayed in our Lord. The implications here are that there is a loving relationship between this servant and his lord.

It is well known that the term for blessed used here has the idea of being both fortunate and happy. We would consider that his state of blessedness precedes the arrival of his lord. That is, he is happy in the knowledge that what he is doing is what his lord required. It is not a matter with him that he might get caught slacking. It seems that the message Jesus was conveying here was that there was an assurance that He was coming. The further implication is that it should not matter when. The faithful servant simply looks to what he has been given to do. Jesus reminded in another place that doing service unto His little ones was the same as doing it unto Him. So, when Peter encountered the lame man at the Temple, his response was “...such as I have give I thee...” We need not think of the ability to perform miracles, only to render such as we may – giving them meat in due season. We again understand the responsibility of preachers and teachers, but the same applies to all who are called to be saints.

All should have the ability to share the good news that they have received. “Freely you have received...” This happiness is without regard to a “fearful looking for the Lord’s appearing.”

There is mutual joy expressed here between the servant and his Lord. There is, likewise, mutual trust. Of the virtuous woman in Proverbs, it is written that the “heart of her husband doth safely trust in her, so that he shall have no need of spoil.” Paul shared with the Thessalonians, *But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. (1 Thessalonians 2:4).* To Timothy Paul wrote, *O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: (1 Timothy 6:20).*

The result of joyful service is more joyful service -- *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. (1 Corinthians 7:22-23).* The result of the servant’s faithful service in the illustration is added responsibility. Perhaps we should at this point consider that to those who render such joyful service is this word given. *Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's. (1 Corinthians 3:21-23).*

O that we might be found happily enjoying the service of our expected Lord. *bhs*

**OPINIONS IN THE HEAD, AND GRACE IN THE HEART--ARE VERY DIFFERENT THINGS!
NOTIONS OF GRACE, ARE NOT OPERATIONS OF GRACE. YOU MAY KNOW THE TRUE GRACE
OF GOD BY THIS: IT BRINGS SALVATION, AND TEACHES TO DENY UNGODLINESS AND
WORLDLY LUSTS. – JAMES SMITH**

This Jesus of Nazareth, without money and arms--conquered more millions than Alexander, Caesar, Mohammed, and Napoleon.

Without science and learning--He shed more light on things human and divine, than all philosophers and scholars combined.

Without the eloquence of schools--He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of any orator or poet.

Without writing a single line--He set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and sweet songs of praise, than the whole army of great men of ancient and modern times.

Born in a manger and crucified as a malefactor--He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe. There never was in this world, a life so sincere, modest, and humble in its outward form and condition--and yet producing such extraordinary effects upon all ages, nations, and classes of men. The annals of history produce no other example of such complete and astounding success, in spite of the absence of those material, social, literary, and artistic powers and influences--which are indispensable to success for a mere man.

Christ stands, in this respect also, solitary and alone among all the heroes of history, and presents to us an insolvable problem, unless we admit Him to be more than man--even the eternal Son of God!

"Who do you say that I am?" Matthew 16:15

"You are the Christ, the Son of the living God!" Matthew 16:16

--Philip Schaff, 1866

What a comfort it is for our own dying and death as Christians to know that our Savior who died for us is also our Lord and King who has control of every detail of our life and our death! As King, He has set our circumstances for life and our boundaries for death. The fact that our dying, substitutionary Priest is also our King, assures us that we can "know that all things work together for good to them that love God" (Rom. 8:28). Not even one of the hairs of our head can fall to the ground without the will of our Sovereign King (Luke 21:18); indeed, every hair is numbered (Luke 21:18). Dear Christian, what is the worst thing that can happen to you? That you die? Remember, if you are a Christian, what you may be prone to think is the worst thing—death, will, through the person and work of your King, actually be the best thing. For what can be better than to die in Christ in order to go to be with Him forever, sin-free in Immanuel's land? ~J. Beeke & C. Bogosh