

Charles Spurgeon: "Providence may be seen as the finger of God, not merely in those events which shake nations and are duly emblazoned on the page of history--but in little incidents of common life. Yes, in the motion of a grain of dust, the trembling of a dew-drop, the flight of a swallow, or the movements of a fish!"

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*)

50.Q. What is required in the fourth commandment?

A. The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself (Lev. 19:30; Deut. 5:12).

51.Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days (Lev. 23:3), and spending the whole time in the public and private exercises of God's worship (Ps. 92:1-2; Isa. 58:13-14), except so much as is taken up in the works of necessity and mercy (Matt. 12:11-12).

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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### THE LORD IN HIS TEMPLE

*Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the LORD is in his holy temple: let all the earth keep silence before him. (Habakkuk 2:19-20)*

The idolater cries in vain for the objects of his worship to respond. Even though he discovers over and over that the works of his own hands are impotent to deliver him or to deliver to him his ungodly desires, he persists. From the highest to the lowest in our land, they lean to their own understanding and only succeed in moving further away from that which has been proclaimed down through the ages. They refuse the counsel of the Most High God and continue on the way to devastation and destruction. O that the cry of the prophet was heard, and the proper response would be the result!

There are passages of scripture that are indeed awe-inspiring and there are those that direct us to stand in awe of Him who is in His Holy Temple. *Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. (Psalms 4:4).* Amidst such scurrying about to do religion and to promote it, the question must be asked, Is there true worship? That question was raised by Elihu in addressing Job and his friends. *But none saith, Where is God my maker, who giveth songs in the night; Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? (Job 35:10-11).* And from the prophet we read: Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is

the place of my rest? (Isaiah 66:1). We sometimes think in terms of facts and are not awestruck. That “every knee shall bow, and every tongue shall confess” is a fact, but the reason for their bowing is the cause of worship. And so, we must ask ourselves, does the Wonderful still appear as a wonder in our eyes. God is ever being revealed and His people are filled with wonder at His person and His work. Every revelation of God to His people, every manifestation of His majesty and His glory is brought to fulness and completion in our eyes in Christ. It is and will be through Christ that the whole earth is and will be put to silence.

“But the Lord,” is presented to us as He appears to set everything in order. We are reminded of the vision of Isaiah: *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. (Isaiah 6:1).* He appears as the administrator of justice: *Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. (Isaiah 66:5-6).* He appears as the comprehensive remedy: *But our God is in the heavens: he hath done whatsoever he hath pleased. (Psalms 115:3).* He appears as

the resource of the prayerful: *When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. (Jonah 2:7).* He appears to be glorified: *The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. (Psalms 29:9).*

“The Lord is in His Holy Temple.” *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. (Revelation 16:17).* Albert Barnes referred to it as “...where God enshrines Himself or allows Himself to be seen and adored.” Solomon raised the question, “...will God indeed dwell on the earth? Behold the heaven of heavens cannot contain thee, how much less the house that I have builded?” In Solomon’s prayer regarding the people and their relationship to the Temple, it was not that they merely look to a building; it was rather that they look to Him who manifested His presence there. Daniel’s approach to the Lord was witnessed by his looking toward the Temple. That building could be and was destroyed. “The Lord in His Temple” tells us that the purpose of God is not mere existence. We are told that He inhabits eternity in His Triune person and that He will dwell with a people. Two pictures come to mind: God in Heaven ruling supremely in the interest of redemption and God indwelling His people, both individually and corporately.

The silencing of all the earth is an awe-inspiring spectacle. We see it when God is about to act: *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. (Revelation 8:1).* But for

the ultimate declaration we see God in Christ. So, it was declared: *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (John 14:10).* And then we see the reason of the revelation of God in Christ: *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (2 Corinthians 5:19).* We are also reminded that John declared, *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (Revelation 21:22).*

Finally, we would consider some things that are silenced. All assertions as to any that would aspire to greatness – “I will exalt my throne.” We rejoice at the knowledge that all accusations against the faithful are silenced – “Who shall lay anything to the charge of God’s elect.” The courtroom falls silent at the words heard by a condemned woman – “neither do I condemn thee.” All rationalizations are silenced in that none can offer either an explanation or a justification for their sin. None shall enter hell protesting their innocence.

We are His habitation. We would do well to consider in this context the words of Paul to the Ephesians. *In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:21-22).* O that His presence would be so manifest in us as to put to silence all who oppose our Blessed Lord. *bhs*

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## No Fear of Old Age –Excerpted from Tim Challies, *Blog August 28, 2023*

There are many people who live in fear of old age, many who live in dread of reaching their twilight years. And in many ways this is understandable, for age brings with it inevitable sorrows and challenges. Life’s later years are rarely life’s

easiest years, nor its least problematic. They bring the diminishing of abilities, the loss of friends, the narrowing of life's borders. The Sage spoke truly and universally when he said "the doors on the street are shut ... terrors are in the way ... the grasshopper drags itself along," and so on (Ecclesiastes 12).

Yet these years are also precious in the eyes of God and are meant to be embraced rather than dreaded or denied. Old age is the final part of God's plan for us before we depart earth for heaven. It is the closing chapter of a story. It is the culmination of a tale that has been told since birth. And why should we fear the ending of a story? Why should we despise the fact that a story begun must also end? Should we not anticipate it as the beautiful final act? Should we not determine to close the story in a way that is beautiful and admirable and honoring to God?

We will undoubtedly live out these years with less energy than we once had and with less of the old vim and vigor. We will perhaps have narrowing opportunities and diminishing abilities. Yet this in no way excuses neglect or indolence, for the Lord still has tasks for us to do, still has people for us to bless, still has graces for us to display. He still means for us to live for his glory and for the good of others—for those in our families, in our churches, in our lives. Our tasks are not complete until he has called us home.

As the Lord of the Rings trilogy drew to its close, we saw that the characters who had been naive at the beginning of the story had become wise. The characters who had been weak at the beginning of the story had become strong. Their qualities had grown and their character had been proven. When the credits had finally rolled and the curtain had finally dropped, we left behind characters we had come to know and love, characters who had shown themselves worthy.

And so too for us. It is in old age that the fruit that began to grow in the younger days finally comes to its ripeness. The seeds that were planted many years before are seen to have grown and multiplied. The investments that were made in youth and middle age—investments in character and godliness—are seen to have been wise and discerning. Old age is the crescendo, the climax, the denouement. It is the beautiful and powerful ending to something precious, something wondrous. It is no more to be dreaded than the final chapter of a great story, no more to be feared than the closing film of a trilogy. May God give us grace to live those days well—to live them with courage, to live them with conviction, to live them with hearts fixed firmly on his glory and eyes fixed firmly on his heaven.

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Charles Spurgeon: "It is most important for us to learn that the smallest trifles are as much arranged by the God of Providence, as the most momentous events! He who counts the stars, has also numbered the hairs of our heads. Our lives and deaths are predestined, but so, also, are our sitting down and our rising up."