

Faith does not pretend that a situation is not painful or scary. What faith does do is take our problem to the One who really cares and can do something about it. —Matthew Mitchell

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)

62. Q. What is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it (Ex. 20:8-11).

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

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word, expressly, one whole day in seven to be a holy sabbath to Himself (Ex. 20:8-11; Deut. 5:12-14).

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Sunday Morning 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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### REDEMPTION, REVELATION, AND RESTORATION

*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: (Ephesians 1:7-10).*

The wisdom and prudence of God is given us as the result of redemption so that we might understand the revelation of the mysteries of the Gospel. How precious it is that we may claim redemption as a possession and are entitled as God’s dear children. It is as the redeemed of the Lord that we are freed from all bondage and our hearts experience forgiveness. God not only sets us free from the bondage of sin and death, but He also provides all that is needed to be productive citizens of the Kingdom of God. We will be brought to the fulfillment of God’s purpose as knowing and aware so that we might “be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear...”

Our first thought of redemption takes us to being delivered from sin, its bondage, and its guilt. And we are certainly delivered from his power and have been delivered from this present evil world. And we are redeemed from the Law and the condemnation that was imposed because of it: *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1).* We are redeemed from the curse being always mindful of He who was made a curse for us.

Redemption and the forgiveness of sins are according to the riches of His grace. The

meaning of riches to a believer goes far beyond material things. It begins with the price of redemption. We are often reminded that we are not our own; we are bought with a price and so directed to His lifetime of suffering culminating in the agonizing ordeal of the cross. Furthermore, Paul reminds in this way: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? (Romans 2:4).* Paul seeks the resources of the Lord in praying thusly, *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (Ephesians 3:16).* The promise to the Philippians was given in this way: *But my God shall supply all your need according to his riches in glory by Christ Jesus. (Philippians 4:19).* The word for abounding in the eighth verse means “superabounding.” We do well to consider what it is that comes to us in that way. It is wisdom and prudence. And we are reminded that the fear of the Lord is the beginning of wisdom. And according to Thayer, prudence is understanding, the knowledge of the holy love of the will of God. Wisdom is the spiritual application of knowledge; prudence is intellectual and moral insight. Faith is followed by practice and is with a consciousness of having been redeemed.

In verse 9 of our text Paul comes to the matter of the substance of the wisdom and prudence given to us concerning the mystery of His will. Paul had many direct encounters with our Lord Jesus during his ministry, beginning of course, with that which occurred on the road to Damascus. He spoke of times in Arabia and perhaps other places. The Lord spoke to him directly at Corinth. But what he relates of his encounter at being caught up to Heaven is significant indeed. There he had witnessed things that he wrote were unlawful for him to utter – whether a prohibition or a limitation of ability we don't know. We do know that it had the potential to elevate his sense of personal pride or privilege. And the Lord imposed measures to counter that. *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. (2 Corinthians 12:7).* To us it is given to know the mystery of His will, but it is according to His good pleasure and that is purposed within Himself. We are reminded of, *But our God is in the heavens: he hath done whatsoever he hath pleased. (Psalms 115:3).* We certainly do not know it all, but it is given unto us to know: *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1 John 5:13).* The operation of His will and the expression of it pleases Him.

The preaching of Jesus Christ is mysterious to the world, but Gospel power prevails with the

believer: *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, (Romans 16:25).* And from the desire of Paul: *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, (Ephesians 6:19).* And we especially think of the word to Timothy: *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Timothy 3:16).* We consider the vain attempts of the world to imitate what only Christ in us can produce. They do not understand the very nature of regeneration and conversion.

We now await the fulness of times. The first coming of Christ was described in that way (Galatians 4:4) as to redemption. We await now the consummation. All that was fractured, separated, and dispersed by the fall and subsequent curse will be brought together in a singular expression of the wisdom of God – New Heavens and New Earth. We may not now see all. But we know that it will be all encompassing – Heaven and Earth. We have been taught to pray “Thy Kingdom come, Thy will be done on Earth as it is in Heaven...” and so shall it be. Even in Him!

What joy unspeakable to behold Him of whom it was written: *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21).* bhs

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Dear Brother,

Blessed be God for the news of a better world, where there will be no sin, trouble, nor defect forever!

What shall it be--when the Lord shall call us up to join with those who are now singing before the eternal throne!

What shall it be--when all the children of God, who in different ages and countries have been scattered abroad; shall be all gathered together, and enter into that glorious and eternal rest provided for them!

What shall it be--when there shall not be one trace of sin or sorrow remaining; not one discordant note to be heard, nothing to disturb or defile, or alleviate the never-ceasing joy!

Many a weary step we have taken, since the Lord first drew us to Himself; but we shall not have to tread the past way over again. Some difficulties may remain, but we know not how few. Perhaps before we are aware, the Lord may cut short our conflict and say, "Come up hither!" At the most, it cannot be very long! He who has been with us thus far, will be with us to the end. He knows how to cause our consolations to exceed our greatest afflictions!

And when we get safely Home, we shall not complain that we have suffered too much along the way. We shall not say, "Is this all I get--after so much trouble?" No! When we awake in that glorious world, we shall in an instant be satisfied with His likeness. One sight of Jesus as He is, will fill our hearts and dry up all our tears!

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us!" Romans 8:18.

"In Your presence is fullness of joy! In Your right hand there are pleasures forever!" Psalm 16:11 –John Newton

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#### The Omniscience of God -Arthur Pink

But to the believer, the fact of God's omniscience is a truth fraught with much comfort. In times of perplexity he says with Job, "But he knoweth the way that I take" (23:10). It may be profoundly mysterious to me, quite incomprehensible to my friends, but "he knoweth"! In times of weariness and weakness believers assure themselves, "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). In times of doubt and suspicion they appeal to this very attribute, saying, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). In time of sad failure, when our actions have belied our hearts, when our deeds have repudiated our devotion, and the searching question comes to us, "Lovest thou me?", we say, as Peter did, "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). Here is encouragement to prayer. There is no cause for fearing that the petitions of the righteous will not be heard, or that their sighs and tears shall escape the notice of God, since he knows the thoughts and intents of the heart. There is no danger of the individual saint being overlooked amidst the multitude of supplicants who daily and hourly present their various petitions, for an infinite Mind is as capable of paying the same attention to millions as if only one individual were seeking its attention. So too the lack of appropriate language, the inability to give expression to the deepest longing of the soul, will not jeopardize our prayers, for "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). Arthur W. Pink, *The Attributes of God*