

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Matthew 15:27

My sins are many, but oh! it is nothing to Jesus to take them all away. "It will be but a small thing for him to give me full remission, although it will be an infinite blessing for me to receive it." The woman opens her soul wide, expecting great things of Jesus, and he fills it with his love. Dear reader, do the same. She laid fast hold upon him, and drew arguments even out of his words; she believed great things of him, and she thus overcame him. SHE WON THE VICTORY BY BELIEVING IN HIM. Her case is an instance of prevailing faith; and if we would conquer like her, we must imitate her.

--C. H. Spurgeon

THE BAPTIST CATECHISM

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

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82. Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own neighbour's good name (Jn. 5:12), especially in witnessbearing (Pr. 14:5, 25).

83. Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name (1 Sam. 17:28; Lev. 19:16; Ps. 15:2, 3).

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Sunday Morning 11:00 AM

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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GRACE AND GLORY

For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. Psalms 84:11

It has been quoted by many and in varying forms, but the essence is captured in the thoughts of Matthew Henry: “grace is glory begun, and is the earnest of it.” The absence of reference to either, in much that we hear labeled as gospel, is disturbing to say the least. Glory is the aim of God in both Himself and in those He has determined to save. When pride permeates the message, no need for grace is sensed and where human concepts of identity with God prevail glory stops in the vain imagination of their minds.

True believers hang on such references as we find here. For it is Christ in them that is the hope of glory. See Colossians 1:27. Of Christ our Lord, John wrote: *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14.* Peter reminded them to whom he wrote of the prophets who saw Christ, observing that they had been, *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1:11.* The aim of God is to conform those predestinated to the image of His Son. The revelation of that aim is confirmed in the statement, *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans 8:30.*

In calling Him the “God of all grace,” Peter

calls to our attention, both He who so rules, and, the scope of His administration. *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Peter 5:10.* While acknowledging the place of suffering, Peter draws attention to all the provision of grace in maturing, establishing, strengthening, and settling. He may have been reading this Psalm as we learn of the LORD God in His role as “sun and shield.” It is he that “will give grace and glory.” Matthew Henry wisely observed that “Grace signifies both the good-will of God towards us and the good work of God in us: glory signifies both the honor which he now puts upon us, in giving the adoption of sons, and that which he has prepared for us in the inheritance of sons.” He adds further that “God will give them grace in this world as a preparation for glory, and glory in the other world as the perfection of grace...”

Those fully trusting in Christ Jesus our Lord find no difficulty in declaring that it is all of grace. Regardless of their initial experience in coming to Christ they soon realize with John Newton that “’Twas grace that taught my heart to fear, / and grace my fears relieved...” We sweetly learn that He: *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Ephesians 2:5.* This is quickly followed by the mystical declaration: *And hath raised us up together, and made us sit*

together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Ephesians 2:6-7. By such lofty declarations as we find here, we must conclude that, “grace” is no mere Christian “buzz-word.” It declares the “all” of the work of God to us and in us. It reveals to us that “Blessed Hope” who is Christ the Lord as the Captain of our Salvation and as the “Lamb of God,” our substitute. Furthermore, we are made to see that grace is never separated from glory.

The thought of glory in a believer is difficult in that their desire is that all glory should be to God, and that is to their credit. The fruit of the Spirit is, among other things, meekness. We are made to be very cautious about being puffed up for any reason. We are, however, reminded that while Paul was very cautious about this subject, he did glory. He gloried in his infirmities and all such things that brought out the evidences of Christ in Him. We are reminded of his words to the Galatians: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14.* It was in the cross of our Lord Jesus Christ that he discovered the

distinction that God had made in him. Therein he was clearly distinguished from the world and so are all found in Christ. Perhaps John had the thought of this glory in mind as he wrote: *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 John 3:1.*

The Father has given honor and glory to the Son. Any other glorying must be derived from that given to the Son. Therefore, it is of our Lord Jesus Christ that it is said: *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Romans 5:2.* Certainly, the expectations of that for which Christ endured the cross and despised the shame are without bound. But, we would remember that we, by grace have the ability to glory in the cross as did Paul, and rejoice in the fact that we are called sons, as did John. This is not the boasting of the self-righteous. It is not in any way connected to human endeavor. Even the glory that we have is because He gives it. And, He compounds it in that those, so constituted by grace, are the recipients of every good thing – they are those who walk uprightly. Grace and glory – inseparable in Him! *bhs*

What We Were Made For --Devotional by John Piper

Christ suffered once for sins, the righteous for the unrighteous, that he might bring us to God. (1 Peter 3:18)

The gospel is the enjoyment of fellowship with God himself. This is made explicit here in 1 Peter 3:18 in the phrase “that he might bring us to God.”

All the other gifts of the gospel exist to make this one possible.

- We are forgiven so that our guilt does not keep us away from God.
- We are justified so that our condemnation does not keep us away from God.
- We are given eternal life now, with new bodies in the resurrection, so that we have the capacities for enjoying God to the fullest.

Test your heart. Why do you want forgiveness? Why do you want to be justified? Why do you want eternal life? Is the decisive answer, “Because I want to enjoy God”?

The gospel-love God gives is ultimately the gift of himself. This is what we were made for. This is what we lost in our sin. This is what Christ came to restore.

“In your presence there is fullness of joy; at your right hand are pleasures forevermore” (Psalm 16:11).

“On the First Day of the Week”

“Now on the first day of the week, when the disciples came together to break bread, Paul ... spoke to them” Acts 20:7

We here read of a worship service in the mid-first century.

These “disciples” were followers of the Lord and Savior Jesus Christ.

They “came together to break bread”, to partake of the Lord’s Supper. In this sacred meal, the broken bread symbolizes Jesus Christ’s body broken in their stead and for their salvation, and the wine symbolizes His blood that obtained forgiveness of their sins.

They also heard Christ’s minister preach the gospel to them.

They did so “on the first day of the week”.

The “first day of the week” was that on which God raised Jesus Christ from the dead (Mark 16:9).

The “first day of the week” is also that which God sanctified when He began exalting Jesus Christ, whom men had rejected, as we read in Psalm 118:22-24: “The stone which the builders rejected has become the chief cornerstone. This was Jehovah’s doing; it is marvelous in our eyes. This is the day Jehovah has made; we will rejoice and be glad in it.”

The “first day of the week” – “the day Jehovah has made” – therefore was called “the Lord’s day” – a good day to be “in the Spirit” (Revelation 1:10).

After the resurrection of Jesus Christ, we never read of God’s people assembling for worship on the seventh day of the week, the Sabbath. This is true because of God’s grace to us through Christ, so that we are not under the law that required Sabbaths (Paul’s epistle to the Galatians). Furthermore, we have Christ Himself for our Sabbath, so that we do not embrace the legal Sabbaths that foreshadowed Him, and which He fulfilled (Colossians 2:16f).

However, they who rejected Jesus Christ continued meeting for worship on the seventh day of the week, the Sabbath. And their rejection of Christ increased (as in Acts 13:14ff) – as it does to this very day.

But Jehovah’s people continue to this day to congregate for worship “on the first day of the week”. We assemble:

- to celebrate the resurrection of Jesus Christ
- to praise Jehovah for exalting Christ
- to observe the Lord’s Supper
- to hear the gospel of Jesus Christ
- to worship Him who liberated us from our sins and the law
- to rejoice and be glad in the Lord’s Day

Come and see!

– Daniel E. Parks

“FOR WHAT IS GRACE BUT THE BEAMS OF CHRIST, THE SUN OF RIGHTEOUSNESS”

--RICHARD SIBBES