

We only fully grasp the gospel when we understand, as Paul did, that we are the worst sinner we know. —Tim Keller

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*)

16.Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into a state of sin and misery (Rom. 5:18).

17.Q. Wherein consists the sinfulness of that state whereinto man fell?

A. The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin (Rom. 5:19), the want of original righteousness, (Rom. 3:10) and the corruption of his whole nature, which is commonly called original sin (Eph. 2:1; Ps.51:5), together with all actual transgressions which proceed from it (Matt. 15:19).

18.Q. What is the misery of that state whereinto man fell?

A. All mankind, by their fall, lost communion with God (Gen. 3:8, 24), are under his wrath and curse (Eph. 2:3; Gal. 3:10), and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever (Rom. 6:23; Matt. 25:41).

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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 IS AT HAND

*Philippians 4:5 Let your moderation be known unto all men. The Lord is at hand.*

How easily we are often drawn from the way of salvation to the way of the world. This often occurs when we perceive that our rights have been violated or our dignity has been impugned. The way of the world is to insist upon justice or vindication in much the same way an unsaved person would act. We are reminded of our Lord of Whom it was said that “when He was reviled, He reviled not again.” Did He not have the right to respond in kind? Yes, that, and more. Yet, He did not. Was that a sign of weakness in Him? Of course not. It was the very opposite. He knew Who He was and did not need to defend Himself in that sense. He knew what He was to do and knew that the opposition was not going to stop Him from accomplishing His Father’s will. So, in consideration of His example and confidence we may be assured that we do not need to assert ourselves in the manner of this world.

According to some Greek scholars the word “moderation” does not have a real good equivalent in English. Several words are offered by translators as being suggested. Our King James has the word moderation while others use such terms as forbearance, and gentleness. All agree that the idea of “yieldingness” is a very good and descriptive word to use here. Certainly, there is nothing wrong with the idea of moderation, but there are many shades of meaning in the word. Much of what follows is abstracted from the commentator Lenski. The idea of yieldingness is understood as not insisting on one’s legal rights. Consider our

opening remarks. We like to think that we have liberty in certain things in some circumstances. Yet, true liberty is found in the ability not to respond in an untoward fashion to whatever seems to offend or persecute. This certainly does not admit to the idea of compromising such things as truth and righteousness. We do not yield truth to error or right to wrong or virtue to vice.

What is suggested here is that the believer is one of a noble and generous spirit. Like our Lord he knows of God’s will and purpose in salvation. If it is about this world, then we should fight for it. But Paul declared that he knew “Whose I am and Whom I serve.” We have a knowledge and a relationship that this world knows nothing about. We are not to be smug or proud. We are not to think better of ourselves than we ought. We should, however, have confidence in the promise of God and His Son with regard to His interest in every aspect of our lives.

Many times, I have heard the last part of this verse quoted with respect to the second coming of Christ. It is rare that the whole verse is quoted in this regard. The thought of personal moderation in consideration of the Lord’s coming is missed. The idea here was not to teach that the Lord was coming, but rather how we should act because we know that He is coming. It is important that we understand that references in other places to our Lord’s coming is in fact His appearing. While we do not need to separate the idea of coming and appearing the

fact that He is to appear with His own is very important to us and serves to enable our moderation. In other words, I do not need to be fearful of things now. He is at hand. Many think that this means that He is nearby. That He is, is certainly true and that may be shown in many places. He indwells His own. But I do not need to rectify things that offend since He will do it when He appears. At that time those things will not matter. So, why should they matter now? Unless, of course, we are doubtful of the Lord's ability to care for us (see v. 6). In fact, as we live in the realm of faith, we expect the appearance of our Lord and it will have only been a moment from whatever troubled us.

"Yieldingness" is an indicator of our sense of the presence of Christ with us and displays our confidence in Him. Shall I trust myself? This is often the empty assertion of the unbeliever. Or, shall I trust in the One who has begun a good work in us and has promised to perform it until the day of Jesus Christ. Angry retaliation will never glorify God, nor will it accomplish our purpose in doing it. If we were capable of dealing effectually with the enemy, then it would not have been necessary for Christ to die.

But He did and the enemy is destroyed. This is true both in fact and in prospect. As believers we know that the blood of Christ has availed for us in every way. No amount of persecution or opposition can undo that. We have then no confidence in the flesh. Truly we may conduct ourselves with moderation (yieldingness) and be at peace.

This text is given in the course of the Apostle reassuring the Philippians of the superiority of the life of peace as it is in Christ. This is on display before all men, and it does not go unnoticed. In fact, it will command respect in spite of them and their contempt for the things of the Lord. The settling up of these things is declared most emphatically by the Apostle Paul in: *1 Corinthians 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* To them the curse is confirmed at our Lord's appearing. It is precious to know that the Lord is at hand. *Bhs*

This article is reprinted from June 13, 2010. How more do we need the realization of His presence today?

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Worship God in the shop or kitchen  
(Letters of John Newton)

May 2, 1771

My dear friend,

The more the Lord blesses you in earthly things—the more sensible you will be that true happiness is only to be found in Himself; for sin and vanity are closely connected with everything beneath the skies! In this view, I trust He will enable you to number your troubles among your mercies, as necessary to keep your soul from cleaving to the dust, and to quicken your prayers and desires heavenwards.

Our necessary relationships in this life, especially those which are most pleasing, are attended with many snares. May the Lord keep you sensible of the danger, that you may be watchful against the first appearances of spiritual decline, and be continually crying, "Hold me up—and then I shall be safe!"

I am, however, fully persuaded that a due attention to the concerns of our relative duties and callings in this world, can never be a hindrance to our walking with God. These earthly things require some of our thoughts—and much of our time; and if we can manage them in obedience to His will, and with a reference to His glory—they are then sanctified, and become holy actions. A believer, acting in a right spirit, may be truly said to worship God in the shop or kitchen, no less than when waiting on Him in prayer and Scripture meditation. A person called by God's providence to sweep the streets, if he does it to the Lord, performs as acceptable a service as another who should preach the Gospel to thousands!

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### Our infirmities

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

The child of God, spiritually taught and convinced, is deeply sensible of his infirmities. Yes, that he is encompassed with infirmities—that he is nothing else but infirmities. And therefore the great High Priest to whom he comes as a burdened sinner—to whom he has recourse in the depth of his extremity—and at whose feet he falls overwhelmed with a sense of his helplessness, sin, misery, and guilt—is so suitable to him as one able to sympathize with his infirmities.

We would, if left to our own conceptions, naturally imagine that Jesus is too holy to look down in compassion on a filthy, guilty wretch like ourselves. Surely, surely, He will spurn us from His feet. Surely, surely, His holy eyes cannot look upon us in our blood, guilt, filth, wretchedness, misery and shame. Surely, surely, He cannot bestow one heart's thought—one moment's sympathy—or feel one spark of love towards those who are so unlike Him. Nature, sense, and reason would thus argue, "I must be holy, perfectly holy—for Jesus to love—I must be pure, perfectly pure—spotless and sinless, for Jesus to think of. But that I, a sinful, guilty, defiled wretch—that I, encompassed with infirmities—that I, whose heart is a cage of unclean birds—that I, stained and polluted with a thousand iniquities—that I can have any inheritance in Him—or that He can have any love or compassion towards me—nature, sense, reason, and human religion in all its shapes and forms, revolts from the idea."

It is as though Jesus specially address Himself to the poor, burdened child of God who feels his infirmities, who cannot boast of his own wisdom, strength, righteousness, and consistency—but is all weakness and helplessness. It seems as if He would address Himself to the case of such a helpless wretch—and pour a sweet cordial into his bleeding conscience. We, the children of God—we, who each know our own plague and our own sore—we, who carry about with us day by day a body of sin and death, that makes us lament, sigh, and groan—we, who know painfully what it is to be encompassed with infirmities—we, who come to His feet as being nothing and having nothing but sin and woe—we do not have a High Priest who is unable to sympathize with our infirmities, but One who carries in His bosom that sympathizing, merciful, feeling, tender, and compassionate heart! ---J. C. Philpot