

We are not Christians so that we can be part of a cause; we are Christians so that we can know a person: Jesus Christ. —Michael Kruger

The true goal of life is not to be great, or to do great things, but to be just what God meant us to be. —J.R. Miller

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)*

91. Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (Jn. 1:12; Is. 26:3, 4; Ph. 3:9; Gal. 2:16).

92. Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:28), whereby a sinner, out of a true sense of his sin (Acts 2:37, 38), and apprehension of the mercy of God in Christ (Joel 2:12; Jer 3:22), doth, with grief and hatred of his sin, turn from it unto God (Jer 31:18, 19; Ez. 36:3 1), with full purpose of and endeavour after new obedience (2 Cor. 7: 1 1; Is. 1: 16, 17).

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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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GREAT FAITH

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. (Luke 7:9)

The word faith as it is used here occurs nearly 250 times in the New Testament. Such extensive use of the word gives ample reason as to the biblical importance of the word. One of those uses makes it absolute as the means of pleasing God: *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6)*. Thayer gives some instructive definitions of the word. In the New Testament, of a “conviction or belief of man’s relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and join with it.” In relating it to God it is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ.” In relating to Christ, it is “a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the Kingdom of God.” So, we would rejoice at the wondrous provision of the grace of God given us that we might, by faith, “lay hold on eternal life.”

Our text records one of two incidents in the ministry of our Lord in which our Lord not only acknowledged faith but also called it “great faith.” What is it in this account and the other that would characterize faith and cause our Lord to marvel? We are reminded of the fact that Jesus is “God manifest in the flesh” and as such should not have been surprised by anything.

Yet, the effect of what He heard here caused Him to marvel and caused Him to turn about in a physical reaction to what He heard. Of course, we are ever reminded that He was in the flesh as our representative and it should be a matter of great interest and consideration of what caused such an effect on Him.

We recognize this as the account of the healing of the Centurion’s servant. Both Luke and Matthew give an account of this event. Jesus had just entered Capernaum and was met by an entourage sent by the centurion who had heard about Jesus. At first read it would seem that he had heard only about the healing. As we read on, we find much more substance to his thoughts. First, we learn that this man was capable of deep love and caring. His concern was not for himself; it was for his servant (a slave). We read of such affection for relatives in scripture, but here is a gentile soldier expressing the kind of love that our Lord was exemplifying before His disciples. And he was commended by the elders sent to Jesus in saying that he loved their nation and had build a synagogue for them. This is not the typical picture of a hardened Roman officer.

What follows begins to portray to us what “great faith” looks like. Quickly evident to us is that this man acted in humility and modesty despite the powerful position he held. The truth of this is shown in the illustration that he used. He fully understood the exercise of authority.

He called himself a man under authority (he had those he answered to) and there were those who answered to him. His orders would have been obeyed without question. This he saw in the greater application of the authority of Christ. (He was not seeing a mere miracle worker). Without being in His presence he sensed who Jesus was and bowed to Him in true submission. In his own words, "I am not worthy." He took the same position in submission to Christ that he depicted in a lesser way with his own men.

This assessment of faith is instructive to all. He perceived that he was approaching deity – he knew this to be the Son of God. He further sensed the power of God in Him. His appeal to healing was an appeal for a divine miracle. He was, in effect, acknowledging the grace of God and so sensed that salvation was of the Lord. He met the requirements of Hebrews 11:6 cited above. This faith rose above all obstacles. He was a gentile and knew Christ to be of the Jews. He looked beyond all that would deter and conveyed the one thing that would prevail with Jesus. And this faith was of such quality and intensity that Jesus marveled and literally turned about at its report. He did not need to go to this man's house – He gave the expected orders and healed the beloved slave.

The second instance of such faith is recorded in the healing of the Syrophenician woman's daughter. Again, it is an unlikely instance of faith on display. And, again, it was not displayed by those to whom He had come. Bible readers will be reminded that this woman came to Jesus crying for the deliverance of her daughter from demon possession. Like the centurion, she was

not deterred by the fact that He was a Jew and she a gentile. She resisted the opposition of the disciples. She even resisted the declaration of Jesus that He was sent to the lost sheep of the house of Israel. At the word that it was not right to give the children's bread to the dogs, she accepted the insult and begged only for a crumb. Like the centurion, she laid all pride aside and appealed to Him as her only hope. His word to her is "great is thy faith." Her prayer was answered.

The woman with the issue of blood (Luke 8:48) had faith that was commended as was that of the woman in the house of Simon (Luke 7:50). Should we not ask of ourselves as to where our faith stands in the light of those whose faith was called great? Are we given to treat carelessly the thoughts of this most wonderful gift?

There was another instance in which Jesus was said to marvel. On the return of Jesus to Nazareth where He had grown up, we read a wonderful declaration of His from the Word of God in which He declared to them who He was. The reaction was of anything but faith and the rejoicing that should have been their lot, was far from them. The implication of their reaction was deeply felt: *And he marvelled because of their unbelief. And he went round about the villages, teaching. (Mark 6:6).*

There is no middle ground with men. Unbelief is diametrically opposed to all that is great in our God. Faith is declared great, not because of its holder; it is rather great because of Him who is believed and trusted for all things.
bhs

It is not the absence of sin but the grieving over it which distinguishes the child of God from empty professors. —A.W. Pink

Thousands acknowledge they are sinners, who have never mourned over the fact. —
A.W. Pink

What Can God Do With Broken Hearts?

God has a special place in his heart for the weak, the weary, the downtrodden, the broken. “Come to me all who labor and are heavy laden,” he says, and “bring in the poor and crippled and blind and lame.” His special blessing is upon those who are poor in spirit, who are meek and mournful, who are reviled and persecuted. The faith that honors him is the faith of a child, and his power is made perfect in weakness more than in strength. He deliberately chooses what is foolish in the world to shame the wise and what is weak in the world to shame the strong. Where we tend to dispose of what has been broken, God treasures it. Where the human instinct is toward those who are confident, assertive, and self-sufficient, the divine eye is drawn to those who are humble, who are contrite in spirit, and who tremble at God’s Word. Where the world looks to those who are whole and strong, God looks to those who are weak and broken, for his specialty is bringing much from little, beauty from ashes, strength from weakness.

God does much with broken things. It was with broken leaves of sweet spices that the priests mixed the incense for the tabernacle, with broken clay jars that Gideon won his great victory over the armies of Midian, with the broken jawbone of a donkey that Samson triumphed over 1,000 Philistines, and with broken loaves and fishes that Jesus fed a crowd of 5,000. It was toward bodies broken by disease that the Lord displayed his miraculous power, and with a broken alabaster flask that Mary anointed him for his burial. It was through the breaking of bread that Jesus prophesied his suffering and death, for his body had to be broken for God to save the souls of his people. It was God’s will that the eternal Son would take on mortal flesh and his head be broken by sharp thorns, his back by brutal whips, his hands and feet by cruel nails, his side by a savage spear. His broken body was laid dead in a tomb, but through the shattering of rocks and tearing of a curtain God declared he had accepted the sacrifice. There would be no redemption, no salvation, without the broken body of the great Savior.

Tim Challies (Excerpted from BLOG 9/7/2021)

READ Psalm 92:1–4. 1 It is good to praise the LORD and make music to your name, O Most High, 2 proclaiming your love in the morning and your faithfulness at night, 3 to the music of the ten-stringed lyre and the melody of the harp. 4 For you make me glad by your deeds, LORD; I sing for joy at what your hands have done. SONG FOR THE SABBATH. This psalm’s title is “A Song for the Sabbath Day.” To us the word “rest” conveys mainly inactivity, but the main way the Biblical Sabbath day renews strength and joy is through worship. Praise is “good” (verse 1). Anything that we love or serve more than God becomes an idol that saps our strength. Idols of career or money or relationship are never satisfied. So the worship of the true God of perfect love restores and invigorates us. Verse 4 says we should find our joy in “what [God’s] hands have done” (verse 4). Christians know more about his work of salvation than did former generations. We have far more reason to sing for joy than anyone, because we are loved with the costly love of the cross. –Tim Keller and Kathy Keller, *The Songs of Jesus*