

Do not let your lives be like some dimly lighted road, with a lamp here, and a stretch of darkness, and then another twinkling light; let the light run all along the side of your path, because at every moment your heart is turning to Christ with trust. Make your faith continuous, and God will make His grace incessant, and out of His fulness you will draw continual supplies of needed strength. –Alexander MacLaren

The Baptist Catechism (Keach's Catechism)

1677

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Q. 102. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized; because there is neither command nor example in the Holy Scriptures, or certain consequence from them, to baptize such.

Q. 103. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit.

(Matt. 3:16; John 3:23; Acts 8:38-39)

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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 CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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RISE UP AND RETURN

And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel. (Numbers 10:35-36).

Moses was very conscious of the necessity of the Lord's presence with him and with those over whom the Lord had given him charge. When the Lord had declared unwillingness to go up with them to claim the promise Moses expressed hopelessness as to any measure of success. *And he said unto him, If thy presence go not with me, carry us not up hence. (Exodus 33:15).* The Lord had given detailed instructions as to the construction of the Tabernacle. While it was never intended that the Tabernacle should contain the Lord, it was the means whereby He would manifest His presence with them.

It was only fitting that every detail should be attended to meticulously. It was to be a picture of the grand work of redemption and the divine design in the salvation of men. Accordingly, we read the detailed description shown to Moses in the Mount. It was to be, in all respects, “according to the pattern shewed to thee in the Mount.” In rehearsing this point, the writer of Hebrews refers to these things as “the example and shadow of heavenly things.” Inasmuch as there was no detail omitted in the plan and purpose of God revealed to us in Christ, there could be nothing neglected in that which was to picture the work of our redeemer. Thus, every item that pertained to the Tabernacle was to be perfectly carried out. The Lord assured that proper materials and proper workmen would be assigned the task.

From there we continue the account to the

accomplishment of all things in the construction of this magnificent picture of the work of our Lord and our God. On completion the work was approved of the Lord in that He gloriously manifested His presence above the Mercy Seat, and the people stood in awe of all that transpired. And the time to begin the long enduring offerings and services intended to show them the Gospel of substitution was at hand.

In our text we understand that the time had come for their removal from Sinai. They had been there for some time and had witnessed the hand of the Lord in many ways, in both mercy and judgment. Now all that had been rehearsed would be put into practice. It is well to know what to do; it is folly to fail to act on what we know to do. They moved about their assigned tasks. The sons of Aaron attended to the articles of the Holy of Holies. Others of the Kohathites attended to other aspects of the sanctuary. The other families of the Levites continued with their tasks until all preparation for moving was complete.

It is interesting to note that Moses solicited the aid of his brother-in-law at this time. He made a dual proposal. First, he said “come with us and we will do thee good.” That offer was refused. Secondly, he suggested that this man, Hobab, consent to being “eyes” for them because of his knowledge of the wilderness. Is this a departure from the faith with Moses? How often do we profess faith in the Lord's

ability to lead and then resort to our own devices. In any event, Moses is providentially directed to the proper course of action.

Alexander MacLaren wrote of this scene: "The picture suggested by this text is a very striking and vivid one. We see the bustle of the morning's breaking up of the encampment of Israel. The pillar of cloud, which had lain diffused and motionless over the Tabernacle, gathers itself together into an upright shaft, and moves, a dark blot against the glittering blue sky, the sunshine masking its central fire, to the front of the encampment. Then the priests take up the ark, the symbol of the divine Presence, and fall into place behind the guiding pillar. Then come the stir of the ordering of the ranks, and a moment's pause, during which the leader lifts his voice-'Rise, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee.' Then, with braced resolve and confident hearts, the tribes set forward on the day's march."

Many have dedicated their lives to the study of the Tabernacle and its associated offerings, and we have profited from many of them. I have personally known of at least one who constructed what he considered to be a scale model of the Tabernacle. There is great value in seeing that those things pictured of old are brought to reality in Christ. Certainly, this brings value to such studies. The essential however is expressed in the prayer of Moses as the camp prepared to move for the first time. He prayed for what the Lord had promised. The Lord had directed the move and now Moses reiterated the necessity of the Lord's presence with them. I am made to wonder if, indeed, Moses prayed in this way at every subsequent move.

We would learn from this example of profound confidence in the Lord. David apparently did as he expressed the same thought in writing: *Let God arise, let his enemies be scattered: let them also that hate him flee before him. (Psalms 68:1)*. We notice that the cry is for the Lord to express Himself as to cause His enemies to be scattered. Do we understand that the enemies of the Lord are the enemies of His people? The hatred of God is prevalent in our Land and all about. So, Moses would have the Lord to lead the charge knowing that the enemy lay ahead. But how sweetly then he prays as well for the Lord to return and manifest His dwelling among them. In this way should we pray with expectation of deliverance and should cultivate the presence of Him and the "peace that passeth understanding." Thus, we are encouraged to move at the Spirit's bidding despite the presence of the enemies of God.

Shall we pray "Let God arise, and His enemies be scattered?" Indeed He has risen and we rejoice at that which David saw coming: *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. (Psalms 68:18)*. We confront formidable foes daily, and these should no more intimidate us than did Goliath intimidate David. Again, from MacLaren: "Dare I ask Him to come with me into that field of work? If I dare not, it is no place for me. Dare I ask Him to come with me into this other chamber of rest? If I dare not, I had better never cross its threshold. Take these two prayers, and where you cannot pray them, do not risk yourself." *bhs*

Sincere prayer is . . .
a shield to the soul,
a scourge to Satan, and
a fragrant and pleasing sacrifice to God. – John Bunyan

THE MURDERER WHO CRUSHED A WORM – Tim Challies

The Bible warns about the danger of a hard heart. It warns that a heart can be so hardened that it becomes resistant even to the words of God. It warns that a hard heart is an impenitent heart and that an impenitent heart is a heart that falls under God's just judgment. In this brief exhortation, F.B. Meyer reminds us of the sobering truth that hearts grow hard slowly and over time, first through small acts of defiance and only later through more serious ones. So "guard especially against heart-hardening," he warns.

Guard especially against heart-hardening. Hard hearts are unbelieving ones; therefore beware of ossification of the heart. The hardest hearts were soft once, and the softest may get hard.

The chalk which now holds the fossil shells was once moist ooze.

The calloused hand of toil was once full of soft dimples.

The murderer once shuddered when, as a boy, he crushed a worm.

Judas must have been once a tender and impressionable lad.

But hearts harden gradually, like the freezing of a pond on a frosty night. At first the process can be detected by none but a practiced eye. Then there is a thin film of ice, so slender that a pin or needle would fall through. At length it will sustain a pebble, and, if winter still hold its unbroken sway, a child, a man, a crowd, a cart will follow. We get hard through the steps of an unperceived process.

The Sovereignty of God – cited by Tim Challies

- Randy Alcorn. "Our sovereign God weaves millions of details into our lives. He may have one big reason, or a thousand little ones, for bringing a certain person or success or failure or disease or accident into our lives. His reasons often fall outside our present lines of sight. If God uses cancer or a car accident to conform us to Himself, then regardless of the human, demonic, or natural forces involved, He will be glorified." (Note: Even difficult and grievous circumstances are used by God to do his will.)

- A.W. Pink. "The Lord God omnipotent reigneth. His government is exercised over inanimate matter, over the brute beasts, over the children of men, over angels good and evil, and over Satan Himself. No revolving of a world, no shining of a star, no storm, no movement of a creature, no actions of men, no errands of angels, no deeds of the Devil—nothing in all the vast universe can come to pass otherwise than God has eternally purposed. Here is a foundation for faith. Here is a resting place for the intellect. Here is an anchor for the soul, both sure and steadfast. It is not blind fate, unbridled evil, man or Devil, but the Lord Almighty who is ruling the world, ruling it according to His own good pleasure and for His own eternal glory." (Note: the totality of God's sovereignty.)