

Repentance requires that we draw near to Jesus, no matter what. And sometimes we all have to crawl there on our hands and knees. —Rosaria Butterfield

The issue on which everything hangs is not whether or not you like Jesus' teaching but whether or not he rose from the dead. —Tim Keller

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. 112. What do we pray for in the first petition?

A. In the first petition, which is "Hallowed be thy name," we pray that God would enable us and others to glorify Him in all that whereby He makes Himself known, and that He would dispose all things to His own glory.

(Matt. 6:9; Ps. 67:1-3; Rom. 11:36; Rev. 4:11)

Q. 113. What do we pray for in the second petition?

A. In the second petition, which is "Thy kingdom come," we pray that satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; ourselves and others brought into it,

and kept in it, and that the kingdom of glory may be hastened.

(Matt. 6:10; Ps. 68:1-18; Rom. 10:1; 2 Thess. 3:1; Matt. 9:37-38; Rev. 22:20)

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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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RESURRECTION AND JUDGMENT

And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 17:30-31)

The Gospel is anchored by the bodily resurrection of Christ Jesus our Lord. It is the confirmation of all that God declared that He would do. Therefore, the resurrection of Christ is not merely a matter of observation on one day of the year. It is an ongoing experience in the lives of all true believers. It is not a matter of pomp and ceremony. It is a fact that is witnessed in the hearts of all who know Him. There are many hymns that look to the resurrection of Christ. One such hymn poses the question, “You ask me how I know He lives?” And then responds with “He lives within my heart.” We certainly have the testimony of Scripture and the divinely inspired record of the earthly ministry of our Lord with much of it devoted to the sacrifice of the Lamb of God and the resurrection that followed. Through the work of regeneration and the application of the resurrected life in Christ we are enabled to believe the record and rest upon the truth revealed. But we are likewise given a living witness in that the promise of Christ is realized. He and the Father would indwell those He saves. If the necessity of the atonement is not experienced, then the events surrounding it will appear as mere symbols. Men love ritual and ceremony. A profession of faith requires more: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that*

God hath raised him from the dead, thou shalt be saved. (Romans 10:9).

The crucifixion had a devastating effect on the disciples and Apostles. To them, all appeared as defeat. They were witnesses to that which seemed to be ending in utter defeat and left them with nowhere to turn. They saw the One who had commanded the waves suddenly appear helpless and powerless to resist all that was occurring, leaving them alarmed and dismayed. They were in a state of utter confusion and fear. They were witnessing a devastating turn of events and that so quickly. And so, they did what had been prophesied; they scattered. In that we know the outcome we may have difficulty seeing what they experienced.

But then came the news of the resurrection. It was a message of victory over death and the forces of evil. We can only imagine that as they tried to reason of the resurrection from a human perspective that they were still unbelieving as to what had occurred. The effect of the crucifixion experience lingered and they, despite having seen Him raise the dead, were still in doubt about it all. We would endeavor to put ourselves in their place at hearing such news. Living in a world of death and dying, to believe that a bodily resurrection could occur is beyond human reason. How much more difficult

would such a thing appear to this heathen crowd to which Paul spoke in Athens.

Several thoughts had preceded the declaration of judgment that would come. Idolatry had been called out. By the abundance of idols Paul had seen in Athens, he knew they considered the Godhead as being like silver, gold, or stone such as could be made by men. Repentance is demanded. The thought expressed in the KJV of God “winking” is not the best rendering of the words here. It is rather that God overlooked their idolatry for the time being, but now demands repentance universally. Divine judgment is set forth as the force behind the demand that all men repent. It is emphatically declared that the world will be judged. The day is determined although we do not know when. It will be by that Man. It will be in righteousness. The same One who was crucified and who rose again will be the judge. All these things had been previously declared in the Old Testament and confirmed in the earthly ministry of Christ and are now assured by His resurrection.

The word of the resurrection is to all who believe the word of assurance. What is assured here? It is confirmed that Christ has fulfilled all that was appointed to Him. The declaration that God will judge the world is proven by what He suffered. He lived as a witness against the unrighteousness of fallen man. He declared during His ministry that the wicked who continued in that way would be delivered up to eternal punishment. The intensity of that punishment was endured by Christ as He suffered on the Cross. His suffering is witness to the fact that God did not spare His Son as He took their place as He stood before the

judgment that was due them. The acceptance of His offering was confirmed by His resurrection. Now, it is He that will execute judgment where repentance is not found. Thus, assurance is given to all. To the believer it is that death has been overcome and controlled. The assurance is that life has been claimed from the dead for those who believe from the heart. To the ungodly and unbelieving that assurance is that the judge of all the earth is alive forevermore and will carry out His office. And so, the eternal determination of God is realized and powerfully declared by Peter: *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. (Acts 10:39-42).*

What follows in this message is the fact that many of those hearing of the resurrection quickly turned away. We would remember that the disciples doubted, and they had been with Him. He soundly rebuked their unbelief and then commanded them to preach the Gospel. Perhaps this is a time to examine our hearts regarding what He did and to ask, “what does it all mean to me?” *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Romans 10:8-9). bhs*

We can trust God, no matter how dire the circumstance. For in the gospel the direst of circumstances—our deserved condemnation and an eternity in hell—have already been emptied of their threat and power.

—Dane C. Ortlund, *In The Lord I Take Refuge*

Two Ways to Remember Jesus

Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel. (2 Timothy 2:8)

Paul mentions two specific ways to remember Jesus: Remember him as risen from the dead. And remember him as the offspring of David. Why these two things about Jesus?

Because if he is risen from the dead he is alive and triumphant over death — including our death! “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you” (Romans 8:11).

Which means that no matter how serious the suffering becomes, the worst that it can do on this earth is kill you. And Jesus has taken the sting out of that enemy. He is alive. And you will be alive. “Do not fear those who kill the body but cannot kill the soul” (Matthew 10:28).

But more than that, the resurrection of Jesus was not a random resurrection. It was the resurrection of the son of David. “Remember Jesus Christ, risen from the dead, the offspring of David.” Why does Paul say that?

Because every Jewish person knew what that meant. That meant that Jesus is the Messiah (John 7:42). And that meant that this resurrection was the resurrection of an everlasting King. Listen to the words of the angel to Mary, Jesus’s mother:

“Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” (Luke 1:31–33)

So, remember Jesus, the one you serve, and the one for whom you suffer. He is not just alive from the dead, but he is alive as a King who will reign forever — of his kingdom there will be no end. No matter what they do to you, you do not need to be afraid. You will live again. And you will reign with him.

John Piper, from *“He Cannot Deny Himself”*

The mercies of God, as they are the fuel of a wicked man’s lusts, so they are fuel to maintain a good man’s love to God; not that their love to God is grounded upon these external benefits. ‘Not thine, but thee, O Lord,’ is the motto of a gracious soul, yet these things serve to blow up the flame of love to God in their hearts, and they find it so. —John Flavel, *The Mystery of Providence*

We are to find as much bitterness in weeping for sin, as ever we found sweetness in committing it. —Thomas Watson