

Be content with no degree of sanctification. Be always crying out, 'Lord, let me know more of myself and of thee.'

—George Whitefield

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)

25. Q. How did Christ, being the Son of God become man?

A. Christ the Son of God became man by taking to himself a true body (Heb. 2:14, 17; 10:5), and a reasonable soul (Mt. 26:38); being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her (Luke 1:27, 31, 34, 35, 42; Gal. 4:4), yet without sin (Heb. 4:15; 7:26).

26. Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of king, both in his estate of humiliation and exaltation (Acts 3:22; Heb. 12:25; 2 Cor. 13:3; Heb. 5:5, 6, 7; 7:25; Ps. 2:6; Is. 9:6, 7; Mt. 21:5; Ps. 2:8-11).

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Sunday Evening 6:00 PM

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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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RAISED FOR OUR JUSTIFICATION

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification. (Romans 4:23-25)

It is ironic that at this time of the year that the thoughts of many turn to the resurrection of our Lord who have given little or no thought to it at other times. It has been well said that many churches see visitors twice a year – Christmas and Easter. To the conscientious believer, thoughts of the incarnation of Christ and His resurrection are essentials of the Gospel foundations upon which he is built. Thus, the fact that He is God manifest in the flesh, and that He rose from the dead and claimed the resurrected life that we know in Him, are often in their thoughts and on thinking of their salvation are so reminded.

In our text we cling to the report of the resurrection of Christ as the confirmation of our justification. At various places in Scripture, we note connections to justification. Old Testament and New Testament writers alike define the fact that the “just shall live by faith.” The believer lives a life of awareness that he is justified. Paul addresses the matter in at least four ways in the Epistle to the Romans. He declares in Romans 3:24 that we are “...justified freely by His grace...” A few verses later it is that we are “justified by faith.” In Romans 5:9 we read that we are “...justified by His blood...” And in Romans 8:33 it is declared that “It is God that justifies.”

Normally, we connect justification as dealing with the offense of sin and the scandal of the

cross. And so, we connect here with the fact that He was delivered for our offenses. In considering the resurrection of Christ we move forward in His life, and it is His life in which we are made partakers. Here it is then that we read of His resurrection as a reason of our justification. The thought of the resurrection of our Lord becomes central to the faith of true believers because therein we are assured of the acceptance of the offering of Christ and of eternal life with Him.

This of course is stated in the context of the faith of Abraham in which it is written that he believed God and that it was imputed to him for righteousness. Abraham had displayed faith all along in that he obeyed the Lord in leaving Ur of the Chaldees and following the Lord wherever He directed. As to the covenant with Abraham, there were no conditions; rather God declared what He would do. Abraham embodies the essence of faith, as Paul declares in this chapter. The fact that this looks beyond the Jews is evident and Paul strongly makes that point. So, he declares in v. 23, that it was not for Abraham’s sake alone. Rather to all it was to be imputed that “believe on Him that raised up Jesus our Lord from the dead.” This is an essential component to one’s profession of faith (Romans 10:9). Did Abraham believe in the resurrection? He certainly believed that the Lord could raise Isaac.

When we think of Jesus as being delivered up. There were many who did just that. Judas delivered Him up to those who would kill Him. The Jews delivered Him up to Pilate. Herod refused to intervene. And the howling mob cried out for His crucifixion. In all of this we see the Hand of the Father giving Him up to die such a cruel death. We read, *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.* (Acts 2:23-24). The Father delivered Him up, He fully submitted to the will of the Father, and moved with love toward His people so that the matter of our offenses could be settled. It was not the belief of Abraham that saved him; it was who and what he believed that saved him and was accounted to him for righteousness.

The twelve often spoke of the resurrection. It was the Gospel, and they were witness to it. (See 1 Corinthians 15:1-6). This and all these passages call our attention to the fact that the Father was completely satisfied with the atoning sacrifice. We consider the reluctance of Pilate – “I find no fault in Him.” Death could not hold Him. See again, *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.* (Acts 2:24). From the Old Testament we read, *He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.* (Isaiah 25:8). And from another prophet: *I will ransom them from the power of the grave; I will redeem*

them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hosea 13:14). It was that under the intense scrutiny of the Father there remained no cause to hold Him since the reproaches of them that had reproached God had been forever born away and the claim of death was forever removed from Him and those that believe as did Abraham!

So, it is that we may understand that He is raised for (on account of) our justification in that: His work is complete, acceptance of Him is accomplished (after having been made sin), and so are we who believe “accepted in the Beloved.” His resurrection justifies all our hopes for all eternity: *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:* (2 Timothy 1:10).

And so, we rejoice day by day. *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.* (John 14:19). Peter preciousely declares, *Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.* (1 Peter 1:20-21).

A right relationship with God is realized as being accomplished in the glorious resurrection of Christ Jesus our Lord. May we be found often meditating on that life we have received from Him and may we ever be rejoicing in the presence of our Risen Lord. Amen. *bhs*

Every Knee Shall Bow

Consider Paul’s declaration found in Philippians 2:9–11. After describing Christ’s obedience to the Father, even to death on a cross, the apostle describes the exaltation of the resurrected Lord: “Therefore God has highly exalted him and

bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

The most fundamental question posed by politics is this: Who bows the knee to whom? Paul answers clearly: Every knee will bow to Jesus. Every knee, from every tribe and tongue and people and nation. Every knee, both the quick and the dead. Every knee, from pauper to emperor. Every knee will bow to Jesus.

Who rules? King Jesus rules. Speaking to His disciples, the risen Jesus commanded the church with the Great Commission. With what authority? With all authority. Jesus said: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you to the end of the age” (Matthew 28:18--20).

By the declaration of the Father, the risen Son now possesses all authority in heaven and on earth. All means all.

In his great message on the centrality of the bodily resurrection of Christ from the dead, Paul explains the political meaning of the empty tomb with these words: “For as in Adam all die, so also in Christ shall all be made alive. But each in his own order; Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For ‘God has put all things in subjection under his feet’” (1 Corinthians 15:22-27).

What things are subjected to the lordship of Christ? All things.

In the kingdom of Christ, the glory of God will order all things and true shalom will be forever established. In the kingdom of Christ, every eye will be dry and every tear will be wiped away. In the kingdom of Christ, the lame shall leap for joy. The prophet Isaiah declared that the wolf will live with the lamb, the child will play over the asp’s den, and the lion will eat straw like the ox. Nation will no longer rage against nation, and war will be no more.

The risen Christ will judge the nations with a rod of iron, and He will tread the winepress of the fury of the wrath of God the Almighty. The light of the New Jerusalem is the Lamb, and the kings of the earth will bring their glory into the Holy City. There, they will give their glory to the Lamb, and the inhabitants of that city are those whose names are written in the Lamb’s book of life.

--Excerpted from an article by Al Mohler

"ALL TRUE DOCTRINE ENTIRELY RESTS UPON THE WORD OF GOD--UPON THE PLAIN STATEMENTS OF HOLY SCRIPTURE; AND NOT UPON HISTORY, RELIGIOUS CREEDS, RELIGIOUS TRADITIONS; OR HUMAN INFERENCES, LOGIC OR REASON OF ANY KIND."

-- DON FORTNER