

Here is an undeniable and important fact: Blood gives and maintains lives. Christians should know this better than others. In the preface to the book *Precious Blood*, Richard Phillips writes, “At the very heart of our Christian faith is a precious red substance; the blood of our Lord Jesus Christ.”³ To read the Bible with any seriousness and sober discernment is to see the shedding of blood or the implications of it on practically every page. If the history of redemption is a story told in pictures, the blood of Christ is the paint with which that story is portrayed. Anthony Carter in *Bloodwork*

GADSBY’S CATECHISM

by William Gadsby (about 1800)

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

Question XL. How does the Spirit apply the redemption by Christ to the elect?

Answer. The Spirit applies the redemption by Christ to the elect by working faith in them, and thereby bringing them to a knowledge of their union to Christ in effectual calling.

Jn. 6.29 & 16.8-15; 1 Cor. 1.8-9; Eph. 2.8-10 & 3.17-19; Phil. 2.13; 2 Tim.1.9; Heb. 3.1.

Question XLI. What is effectual calling?

Answer. Effectual calling is the work of God's Spirit whereby, convincing them of sin, enlightening their minds in the knowledge of Christ, and creating them anew, He enables the elect to embrace Jesus Christ, freely given to them in the gospel.

Jn. 6.37 & 16.8-11,13-14 & 17.3; 2 Cor. 4.6; Eph. 2.1; 1 Jn. 2.27; Rev. 22.17.

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

WXTH-LP 101.7 FM— In Richwood

Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

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

Volume 9, No. 13

March 27, 2016

REMEMBER

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Luke 24:6-7

The discovery of the empty tomb of Christ should not have been a surprise. As we note in the passage, when those chosen women arrived at the tomb grieving they were greeted by heavenly emissaries with a glorious message. They were reminded by the angels of the words often spoken by our Lord, especially as the time approached, of all that should befall Him. In all of what was transpiring it was apparent that these words were far from their minds. The events that began with His arrest had been met with vain attempts at human understanding. This had left them frustrated to say the very least. But then, so had the Apostles retreated in fear and doubt as to any good outcome of all these things. They remained confused for a time, even after the resurrection had been confirmed.

It is evident by the prior questioning of the disciples that their concept of the appearance of Messiah would be in order to establish a political kingdom. While much is made in the Old Testament as to future prospects regarding the Kingdom of God it was overlooked that the same prophets revealed that great suffering by the Lamb of God in order to redeem His people from their sins. How difficult it is to escape the earthbound things of religious thinking. These women were going to honor the Lord by showing reverence to His dead body believing that the inevitable decay would soon do its worst. It seemed that with all that, His words concerning His death and resurrection would

have been believed. After all, they had witnessed Him doing impossible deeds and even raising the dead. Thus, we are reminded that such belief does not come as a matter of observation but of revelation and that by the Spirit of God. The teaching was explicit as we note in: *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. Luke 18:31-33.* The verse following says that they understood none of these things. The Lord had uttered these words several times and surely even these women knew of the statements. The events had unfolded exactly as He had said.

The call to remembrance by the angels included another very important word. It had been said that the “The Son of man *must* be delivered into the hands of sinful men.” This word encountered brings compelling revelation to what is being said. So it is in, *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved: Acts 4:12.* If He had not been delivered up as He was there would have been no salvation for any. The event was prophesied in various places in Scripture as well as by our Lord. We are reminded of such passages as

Psalm 22, Isaiah 53, Daniel 9 and others. To those knowing the Scriptures these things should have connected. Our Lord was not introducing a new thought; He was fulfilling that which was true concerning Him. How often, as we read the Old Testament do we find ourselves recognizing Christ in some word of a prophet or psalmist? His discourse on the road to Emmaus begins with Moses and the prophets and showed that He was indeed the Christ they anticipated including all the suffering and the resurrection that followed.

It is certain that as time went on and fullness of revelation came by way of the empowering of the Holy Spirit, that so much more was remembered. It is not our intent to be critical of these who reacted in the manner described. The same nature that was in them exists in us today. That is why we have the witness of the Word and why we are encouraged therein to be ever attentive to it: *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Hebrews 2:1.* We have the same report of the resurrection of Christ as they and often the reaction is the same. We are given to celebrate anything (some of the things celebrated today are grossly sinful) and to many the resurrection is just another event. The “must” of salvation and the “must” of the cross and all that

attended it gives way to superficiality and human indulgence. Where do we find those who pray with Paul: *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Philippians 3:10-11.*

The thought of remembering here has a specific application to be sure. But, the practice of remembering is profitable in much. An example that comes to mind: *Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isaiah 51:1.* Specifically we should remember how we were found of the Lord and delivered from this present evil world. The alternative is to fall into routines of religion and thus to be warned: *Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Revelation 2:4-5.*

O that we would remember that it is the resurrected life of Christ that brings to us the knowledge of and living fellowship with Him.
bhs

Nothing is more central to the Bible than Jesus' death and resurrection. The entire Bible pivots on one weekend in Jerusalem about two thousand years ago. Attempts to make sense of the Bible that do not give prolonged thought to integrating the crucifixion and resurrection of Jesus are doomed to failure, at best exercises in irrelevance. Jesus' own followers did not expect him to be crucified; they certainly did not expect him to rise again. Yet after these events their thinking and attitudes were so transformed that they could see the sheer inevitability that Jesus would die on a cross and leave an empty tomb behind, and absolutely everything in their lives was changed. However much the Bible insists on the historicity of these events, it never treats them as mere pieces of raw data—admittedly, rather surprising raw data—the meaning of which we are free to make up for ourselves. It is as important to know what these events mean as to know that they happened. D. A. Carson in *Scandalous*

Justified Not Merely Pardoned

I heard of a soldier who was court-martialed and imprisoned for deserting his post during a battle. Later evidence revealed that he had not deserted his post, and that the charge had resulted from the confusion of the battle. He therefore was told that he would be pardoned. He replied, "I do not want to be pardoned; I want to be justified." □

He replied rightly. To be pardoned implies admission of guilt. To be justified is to be declared innocent of the offense. He who is innocent may be justified, but he cannot be pardoned. He who is guilty may be pardoned, but he cannot be justified.

Except by God!

All of us are guilty of violating God's law and breaking His commandments (Romans 3:23; Ecclesiastes 7:20). We are therefore criminals and sinners before Him. If we believe God's gospel or good news to sinners, we may pray God, pardon me! God's response will be as though He says, O! I will do more than pardon you. You are justified! □

What is it to be justified by God?

Some say it means to be treated just as if I never sinned. Others say it means more than that: Just as if I had always been righteous.

Actually, it is even more than that: in God's sight, the justified are declared righteous. God has not seen sin in them (Numbers 23:21). God never imputed or charged sin to them (Romans 4:8). God has no record of their sin (Isaiah 43:25). God has caused the justified to be the righteousness of God in Christ (2 Corinthians 5:21).

How can this be?

First, all the sins of gospel-believers were removed from them and laid on Jesus Christ, who died in the place and stead of these sinners, and paid in full the penalty for their sins (Isaiah ch.53).

Second, the righteousness of Jesus Christ, who in and of Himself is altogether righteous and sinless, is imputed or charged to the account of the sinners for whom Jesus Christ died (Romans ch.4).

Therefore, those whom God justifies have the sinless and perfect righteousness of Christ, and have Him for their righteousness (Isaiah 45:24f; 54:17; Romans 3:21f; 1 Corinthians 1:30; Philippians 3:8f; 2 Peter 1:1). They have divine righteousness, for Christ is to them Jehovah Our Righteousness (Jeremiah 23:6).

God does not merely pardon gospel-believing sinners. Rather, He justifies them, declares them to be sinless and righteous.

Sinner, will you be justified by God?

Daniel E. Parks



From Ron Rumburg

"By the cross, is meant, not wood, nor silver, nor gold, but the great satisfaction to divine justice, by the Son of God, in behalf of sinners; the glorious offering, which was the object of Messiah's mission; and which Jehovah was graciously pleased to approve and accept." Pastor R. B. C. Howell (1801-1868), Pastor of Second Baptist Church, Richmond, Virginia