

And what is human godliness, the godliness that is true holiness, as seen in Jesus? It is simply human life lived as the Creator intended—in other words, it is perfect and ideal humanness, an existence in which the elements of the human person are completely united in a totally God-honoring and nature-fulfilling way. (Since God made humanity for Himself, godliness naturally fulfills human nature at the deepest level. As experience proves, no contentment can match the contentment of obeying God, however costly this may prove.) J. I. Packer *Rediscovering Holiness: Know the Fulness of Life With God*

BENJAMIN KEACH'S CATECHISM

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

Q. 17. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. (Gen. 3:6; Eccles. 7:29; Rom. 5:12)

Q. 18. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God. (1 John 3:4; Rom. 5:13)

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthjsj@msn.com

Website: www.riversidebaptistchurchwv.com

WXTH-LP 101.7 FM—In Richwood

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

Volume 11, No. 7

February 18, 2018

A PERSONAL DOXOLOGY

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Timothy 1:17

As we contemplate the Scriptures we stand in awe knowing that they are God-breathed, they are sufficient, and they are complete. But, a further marvel is the way God breathed these living words. Peter wrote that “holy men of God spake as they were moved by the Holy Ghost.” No less is this true of the New Testament writers. We might imagine that the Spirit of God moved on these men in such a way as to keep them from knowing that they were being inspired. But, there is much evidence that they knew who was guiding them as they wrote and that they understood much about what they were writing. Of particular interest is that so much of the inspired record incorporates the experience of those inspired writers. Paul’s words in this doxology is a precious example of that and it is worthy of imitation.

There are many doxologies recorded in Scripture and our hearts are rejoiced at reading each. These words come as the conclusion to a wonderful personal testimony given to Timothy (and us) as perhaps a word of inspiration and encouragement. Paul understood the extremes of his case and did not hesitate to declare it in that it exalted his Lord and set forth the extremes of divine mercy. In the preceding verses (vv. 12ff) he described the workings of grace that took him from blasphemer to worshiper and which caused him to express inspired worship and praise to the God of his salvation. While we are all unique individuals with differing sets of experiences, we can all

share with Paul in that which moves us to a proper consideration of our salvation and what moved us to the role of worshiper indeed.

We all seem to have those go-to passages which call to attention an important aspect of the work of Christ and the Gospel. One that is often quoted precedes this doxology: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.* Much is made of Paul assigning to himself the title “chief of sinners.” While he did not miss an opportunity to declare the mission of Christ, he did so in the midst of this personal confession. Leading up to this statement is an assessment of his prior situation. What follows is the acknowledgement of mercy in that he was assigned to declare the longsuffering of Christ to him as a pattern for believers who would follow.

He begins the testimony with the declaration of sovereign choice in both his salvation and his ministry (v. 12). Because of the electing grace of God, Paul declares that he was accounted faithful. It was certainly not that he was faithful before his quickening. Neither was it a prediction on God’s part. It was, that in Christ Jesus, he would be made faithful and kept that way. Divine accounting is not an audit; it is rather the decree of God and so is always accurate.

Paul offered no excuse for his sins such as “I thought I was doing the right things.” He, in the exercise of zealous self-will had blasphemed the

Lord of Glory. He had taken the name of God in vain and either committed or was a party to murder. He had excelled in his crime against the Holy One. There could only be one avenue of escape for him and this he confessed. The statement, “but I obtained mercy because I did it ignorantly in unbelief,” was not an excuse. His ignorance is understood concerning the grace of God. His ignorance was not the cause of God’s mercy; it rather necessitated it as the only way of salvation for him.

It was then on that basis that abundant grace appeared with faith and love (v. 14). Paul never forgot that hell was his just due and was in awe of the fact that he had been brought to know a life of faith enshrouded by the love of God which is in Christ Jesus. See Galatians 2:20. This then brings the declaration of verse 15. He knew that Christ had come into the world to save sinners because Christ Jesus had come for him. So, the self-abasement in that verse is not some feigned attempt at piety; it was made in remembrance of the mighty work done in him. *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.*

In verse 16, Paul uses the phrase “I obtained

mercy,” a second time. This time it pertains to his ministry but does not abandon the function of relating what had happened. Included, however, in the course of his ministry was the often recounting of his conversion and the great grace that facilitated it in Christ Jesus the Lord. Obviously, we are told to look to the Lamb and there understand the substitutionary work of Christ in our behalf. In Paul, there is personal consideration of what has occurred when the Spirit of God has worked His great work in us.

It would seem that Paul could not recall his past without erupting in praise and adoration for his great King – King Jesus! The words are before us in this text and I will forgo a comment trusting that the excellencies of God and His grace will be witnessed therein. Paul set forth the “Rise and Progress of Religion in His Soul,” to borrow from the Doddridge title. We are constrained then to examine ourselves as to the effect on us as we rehearse what has happened in our lives. Is it sufficient to simply declare “I am saved,” even with a word of thanksgiving? Or does it provoke in us the desire to glorify God and to declare His praises forever more? How shall we not proceed to verbalize that praise which is due Him? *bhs*

The first line of Jesus’ prayer [The Lord’s Prayer] focuses our attention on God and not on ourselves. Jesus teaches us that God is our imminent Father. He is the transcendent one in heaven. He is the one who reveals and names himself. And our chief concern in prayer is not our own comfort but God’s glory. If we do not truly know the God to whom we speak, our prayers will remain impotent, facile, and devoid of life. Only by coming to know the God that Jesus describes in the first line of the Lord’s Prayer will we be moved to come before the throne of grace.

--Albert Mohler *The Prayer That Turns the World Upside Down*

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Matthew 6:9-13

Divine Imputation

Romans 5:19

Many, including myself, have erroneously said “All men were made sinners by imputation, Christ was made sin by imputation, and all who believe are made righteous by imputation.” The Scriptures most certainly and clearly teach that Adam’s sin was imputed to all the human race in the fall of our father Adam (Romans 5:12, 19). The Book of God does teach that the sins of God’s elect were imputed to the Lord Jesus Christ (2 Corinthians 5:21). And the Word of God states very plainly that righteousness is imputed to all who believe on the Lord Jesus Christ (Romans 4:6-12).

But it is not correct to say that anyone is made sin or a sinner, righteous or righteousness by imputation. Sin cannot be justly imputed to anyone who has no sin; and righteousness cannot be justly imputed to anyone who is not righteous. Sin cannot be imputed where sin does not exist; and righteousness cannot be imputed where righteousness does not exist. The law cannot bend or be bent. Justice does not and cannot alter facts.

Three Facts

Here are three facts revealed in Holy Scripture...

1. All men sinned in Adam. When Adam sinned, we sinned in him. Therefore, Adam’s sin was justly imputed to all, and all died in and with Adam (Romans 5:12).
2. When the Lord Jesus Christ was wondrously, mysteriously, inexplicably made sin when he bore our sin in his own body on the tree, all the sins of God’s elect were justly imputed to him, because he was made sin; and, being made sin for us, he was justly punished for sin (Galatians 3:13).
3. All who believe on the Lord Jesus Christ, being made the righteousness of God in him, have Christ’s righteousness justly imputed to them, and are justly rewarded with the fruit of righteousness, eternal life, because they are righteous, and, being righteous, are made by God to be worthy of Heaven’s eternal bliss (2 Corinthians 5:21; Colossians 1:12).

Real Sin — Real Righteousness

When our Lord Jesus was made sin, God did not just pretend that he was sin, look upon him as though he were sin, and treat him as if he were sin. What a horrid thought! God himself forbids such a thing (Proverbs 17:15). The Lord God slaughtered his dear Son as our Substitute in the fury of his justice, because he made him sin for us (2 Corinthians 5:21).

All who believe on the Lord Jesus Christ have righteousness imputed to them and are justly rewarded for righteousness because God has made them righteous. When Christ obeyed the law and will of God for us, we obeyed in him. When he died for sin, we died in him. Being one with him, we are the righteousness of God in him (Jeremiah 23:6; 33:16).

Wonderful Savior! Wonderful grace! How utterly devoted God my Savior is to me! How utterly devoted I ought to be to him! -- Don Fortner