

Afflictions are light when compared with what we really deserve. They are light when compared with the sufferings of the Lord Jesus. But perhaps their real lightness is best seen by comparing them with the weight of glory which is awaiting us.

—Arthur W. Pink

"You have carnal men in presumption, which leads them to destruction; they sever things in Christ. They will take benefit by Christ, but they care not for his likeness; they will have him as priest, but they respect him not as a king." - Richard Sibbes

### BENJAMIN KEACH'S CATECHISM

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

Q. 29. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in His once offering up of Himself, a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us. (1 Peter 2:24; Heb. 9:28; Eph. 5:2; Heb. 2:17; 7:25; Rom. 8:34)

Q. 30. How does Christ execute the office of a king?

A. Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. (Ps. 110:3; Matt. 2:6; 1 Cor. 15:25)

#### THE RIVERSIDE BAPTIST CHURCH

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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

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### THE SPIRIT OF HIM WHO RAISED UP JESUS

*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Romans 8:11*

There is nothing in scripture more riveting to believers than the accounts of the death, burial, and resurrection of Christ Jesus our Lord. We do well to revisit those often and be confronted with the awfulness of sin in seeing what it did in Christ and be rejoiced over and over again as we witness therein our resurrected Lord. We rejoice that the Resurrection Day celebrations occur each year, but lament that so many involved go on in lives unaffected and without real hope. Here, the Apostle would have us to enjoy an ongoing and eternal experience where the evidence and confirmation of the resurrection of Christ is given by personal witness of the Spirit of God in us.

The incarnation and the resurrection of Christ our Lord and all that lay between is the Gospel of God's free grace and our salvation. The Gospel begins in us with the knowledge of our death in sins and trespasses and proceeds unto life forevermore secured in the life of our risen Lord. This Gospel of resurrection speaks to us of life and living as a present reality but with a connection to eternity. The error of so many is to think only of deliverance from something and not of deliverance to something. Christ came into this world and lived in it without sin; then He displayed in Himself the horrible effects and consequence of sin; then He emerged from the dead without sin having satisfied justice and vindicated the holiness of God and now lives forever for us and in us who believe. With the resurrection of Christ from the dead the work of

redemption was declared complete and life in perfection (both soul and body) was assured.

The conditional statement here is in effect a promise to all true believers. It is a Trinitarian declaration in that the Spirit here identified is of Him (the Father) who raised up Jesus from the dead. By this we are emphatically pointed to the form and substance of our resurrection. It is compared to that of Jesus and comes as a result of the resurrection of Jesus. It was even for this same purpose that He came into the world and so, in due time, the awful weight of sin came fully to rest on Him. He bore our sins in His body on the Tree. The effect was immeasurable, and we fall short of being able to comprehend the full meaning of it all. *As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: Isaiah 52:14.* His soul had been made an offering for sin. But, Christ arose!

Furthermore, the resurrection hope of believers is to be found in the power that it took to raise up Jesus. *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Ephesians 1:19-20.* This flies fully in the face of all that would characterize “getting saved” as simple. The impact of all that Christ did is that they are made to see their sins laid on Him, but they are, also, shown the empty tomb, the resurrection,

and the victory. Hence, the promise that the same Spirit who regenerates the soul, will indeed quicken the mortal body. All who have this promise worship Him today and every day as "He that was dead and is alive."

How can we be so sure? The conditional here "If the Spirit..." translates to us as, since the Spirit dwells in us. There is no identity with any of it otherwise and that is emphatically stated a few verses before: *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Romans 8:9.* It is not merely a Christian spirit, nor are we talking about an Easter spirit. It is God the Holy Spirit that is here in view. Thereby we are alive unto God and made separate from the world. We have been raised and seated in Heavenly places in Christ. We are conscious and delighted participants of the life of God in Christ Jesus our Lord. We have a consciousness of having been dead in sin. We live as those delivered from this present evil world. We walk in the "newness of life." We are brought into a current and forever way of life. This all proceeds from the resurrection of Christ our Lord.

The same Spirit that conceived Jesus, that identified with Him in baptism, that lead Him into the wilderness, and was identified as He who brings the New Birth, is He who indwells His people. It is thereby that we are brought into a way of acceptance and compatibility with God. And, it doesn't stop here. It is He, already indwelling, who will quicken our mortal bodies making them free from any hindrances to the worship of our worthy Lord. What an endearing and precious thought that He has come along side and will bring us at last into full harmony with our risen Lord. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3:2.*

We will witness rituals of all sorts during this season and on this day. But, daily we may look inward and there to behold the presence of the sweet Holy Spirit of God reminding us that in the same way Jesus was raised from the dead, we have been and shall be raised up with mortal bodies like that of Christ. This is the living hope of all true believers and the ongoing occasion of celebration. *bhs*

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By Thomas Watson

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. 1 Corinthians 1:26-29

Without this effectual call--there is no going to heaven!

This effectual call, is a GRACIOUS call. It is the fruit and product of free grace! That God should call some--and not others; that some should be taken--and others left; that one should be called who is of a more wicked disposition--while another of a sweeter temper, is rejected! Here is free grace! That the poor should be rich in faith, heirs of a kingdom (James 2:5), and the nobles and great ones of the world for the most part

rejected; this is free and rich grace! "Even so, Father, for so it seemed good in Your sight!" (Matthew 11:26)

That under the same sermon one should be effectually wrought upon--while another is no more moved than a dead man with the sound of music; that one should hear the Spirit's voice in the Word--while another does not hear it; that one should be softened and moistened with the influence of heaven--while another, like Gideon's dry fleece, has no dew upon him; behold here distinguishing, sovereign grace!

What is the cause of this--but the free grace of God! It is all enameled and interwoven with free grace! Those who are monuments of God's mercies--will be trumpets of His praise. "So that no one may boast before Him!" 1 Corinthians 1:29

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### THE WISDOM THAT DIVIDES

Paul was faithful to preach salvation in Christ alone. There was no stuttering in his voice. No stammering in his words. Not about this nonnegotiable truth. His message was loud and clear. The sin-bearing death of Christ was the dominant theme in his preaching. The cross was the chief subject of his ministry. The saving work of Christ in His substitutionary death was the central thrust of his doctrine. To the people in Paul's day, the cross was sheer folly. The message of salvation in Christ alone was considered foolishness by many—even in the church. We can understand such a spiritually blind response from the world. But not from the church! Yet that is what Paul was facing. To those who truly believe, Paul states that Christ crucified is both the power and wisdom of God. In the previous chapter, he writes, "The word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). According to this text, the cross is the dividing line of all humanity. The message of Christ crucified separates the human race into two distinct groups. Every person in the world is either perishing or being saved. This great divide created by the cross must be the dominant message of every true preacher.

--Steven Lawson and John MacArthur in *The Kind of Preaching God Blesses*

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(Reprinted from March 2016)

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