

I am a great sinner, loved by a great God, who offered a great sacrifice, which cleansed, justified and sealed my fate. That's the great gospel which will cause me to bow in eternal gratefulness to my Savior and LORD. Holly Dye

For every look at self--take ten looks at Christ! Robert Murray McCheyne

A man is what he is on his knees before God--and nothing more. McCheyne



KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

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

Q. 42. What benefits do believers receive from Christ at the Resurrection?

A. At the resurrection, believers become raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

(Phil. 3:20-21; 1 Cor. 15:42-43; Matt. 10:32; 1 John 3:2; 1 Thess. 4:17)

Q. 43. What shall be done to the wicked at death?

A. The souls of the wicked shall at death, be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgement of the great day.

(Luke 16:22-24; Ps. 49:14)

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthjs@msn.com

Website: www.riversidebaptistchurchwv.com

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 5, No. 20

May 13, 2012

THE FULLNESS OF THE GODHEAD BODILY

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: Colossians 2:9-10

Warnings were a consistent part of the letters of Paul. Some of these pertained to undesirable characteristics of our own human nature and the tendency to cling to them. Many warnings, however, addressed the forces of deception in this world. It would seem that as soon as the Gospel began to be manifested as the power of God unto salvation there appeared false notions of God and the way of salvation that were designed to undermine the faith of God's elect and to distract others from the truth. The attack of these false teachings seemed always to involve the identity of Christ, His sovereignty and His sufficiency to completely save. The worth of man and the wisdom of men were, and still are, elevated above the revelation of the righteousness of God in Christ Jesus our Lord.

If one can be convinced that Christ is not absolutely and exclusively the only means of salvation the necessity of Christ is minimized. In spite of the preeminence of Christ throughout the Word of God many still insist that He is unable to accomplish either His own desire or the will of the Father. The intensity of Paul's warnings suggests that the arguments are persuasive. They exalt learning and philosophy and appeal to the pride of man. The capability of men to understand such things on a human level puts their decisions in a place of prominence above the will of God. So, they think of themselves as being integral to the process rather than the end of the process. This

is the objective of the evil forces behind such teaching and deception.

It is evident that there is a lack of understanding of what salvation truly is among such who set forth such deceptions and false notions. The essence of being saved is given to us in verse ten of the text. To be complete is to have all that is required or all that is needed. To be complete in Christ is to be complete even as He is complete. The implication is that to be complete is to be accepted with God in the same way that Christ completely pleases Him. The very strong thought here is that only Christ and those who are in Him are acceptable to God and that no others are acceptable. The fullness of the Godhead is manifested in Christ bodily and that thought transfers to us. Thus we understand the infinite accomplishment of redemption and that it is the “must” of salvation. Christ died for the sins of those who call upon Him. These are they who are born in Him and His likeness. You must be born again.

None of this has meaning if Christ is not God manifest in the flesh. See 1 Timothy 3:16. We are taught that the Godhead consists of The Father, The Son and the Holy Spirit. We learn of the Father and the Spirit through the Son. It is the Son that submits Himself to the Father and it is He who prays for the Spirit to be sent. Yet, “He thought it not robbery to be equal with God.” There are three persons in One God. The focus here is on the One who appeared to us in bodily form. Christ is the eternal Son of God and

He is eternally God the Son. This did not wait His coming into the world. He was fully God at all times. His was the essence of the Father and the Spirit and they were the essence of Him. Such thoughts are way too high for this preacher to comprehend. But, we believe it because of Him who has revealed it. The fact that Christ is God is denied by many. Perhaps they think that if He is less than God that they can become partners or equals with Him in accomplishing or meriting salvation.

Just as surely as He is God, He is the man Christ Jesus. See 1 Timothy 2:5. In this we see His identity with those He came to save. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Romans 8:3.* He came in the likeness but without sin. He did so that the perfect righteousness of God might be manifest in Him. And so He walked perfectly before God and man and was indeed perfect because the fullness of the Godhead dwelt in Him. It is important that we note the emphasis Paul gives here is declaring that it was “bodily.” He was really man and He was really God.

Having rendered perfect obedience before God (as is required of all) and displayed perfect holiness and righteousness (which is required of all) He proceeded to offer Himself as the perfect sacrifice to God for the sins of His people. It was not only that He died physically at the hands of those who demanded his execution; it was also necessary that He suffer the just penalty for sin that is demanded of all. His very soul was made an offering for sin. This He did for all who will ever truly call upon Him for mercy.

The passage does not say that the fullness of the Godhead dwelt in Him bodily but that it “dwells” in Him bodily. He indwells that body still. His full identity as the “Word Made Flesh” is still there. When we see Him we shall be like Him. All true belief begins with this. *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 1 John 4:2.* Furthermore as we look to Him now we see Him as the Lamb that has been slain. We shall eternally behold the tokens of our redemption in the pierced head, hands, feet and side of Him in whom the fullness of the Godhead dwells bodily. *bhs*

BEELZEBUB AND HIS HOUSEHOLD -- Daniel E. Parks

The righteous delight in the truths regarding our Lord and Savior Jesus Christ. But we are also quite accustomed to false accusations and derogatory terms being hurled at us from those who do not delight in them. Jesus Christ Himself experienced this during the days of His incarnation.

- He condescended to the lowest elements of mankind in order to save them; His foes called Him a “friend of sinners” (Luke 7:34).
- He ate and drank as did the common man; His foes accused Him of being a glutton and a winebibber (Matthew 11:19). (Note the sharp contrast in the preceding verse [v.18]: Christ’s foes accused John the Baptist of being a demoniac because, unlike Christ, John did not eat and drink as the common man, but rather lived in great austerity [Matthew 3:4; Luke 1:15].)
- He led people in truth (Psalm 25:5; John 14:6); His foes called Him “that deceiver” (Matthew 27:63).
- When He preached, His foes accused Him of being a demoniac and a lunatic (e.g., John 7:20; 8:48, 52; 10:20; Mark 3:21).
- When He cast out demons by the power of God, His foes accused Him of doing so by the power of Beelzebub, the ruler of demons (Matthew 12:24, 27).

Our Lord and Savior taught His disciples that if His foes maligned Him in such fashion, they would do worse to His disciples (Matthew 10:25): "It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household!"

Think of it! Christ's foes called Him Beelzebub, a derogatory term for Satan meaning "Lord of Flies", or, as others think, "Lord of Dung" or "Dung-god". And Christ said foes of His people would malign them similarly.

And so it is!

- We acknowledge that God permits men to sin; foes accuse us of making God the author of sin.
 - We declare that God hates workers of iniquity (Psalm 5:4-6); foes accuse us of making God unloving.
 - We declare the divine predestination of all things (Acts 4:28; Ephesians 1:5, 11); foes deride us as fatalists.
 - We declare the sovereignty of God in salvation (Romans 9:13-16ff); foes deride us as hyper-Calvinists.
 - We declare divine election to salvation (Ephesians 1:3f; 2 Thessalonians 2:13); foes accuse us of making God unfair.
 - We declare the necessity of Christ's shed blood for salvation (Hebrews ch.9); foes deride us as embracing "slaughterhouse religion".
 - We obey Christ in partaking of His flesh and blood (John 6:53; Matthew 26:26f); foes accuse us of cannibalism.
 - We declare Christ's imputed righteousness (Romans ch.4); foes deride us for declaring "imputed nonsense".
 - We delight in our liberation from the bondage of the law in and through Christ (Galatians 5:1); foes deride us as antinomians and libertines.
 - We obey Christ in living separate from the world and consecrated to Him (2 Corinthians 6:14-7:1); foes deride us as holy joes.
 - We declare the dual natures of the God-man (Isaiah 9:6; Luke 1:26-35); we are accused of worshipping a schizophrenic Christ.
 - We declare the dual natures of the believer (2 Peter 1:4; Romans 7:15-25); foes deride us as – like Christ –schizophrenics.
 - We declare that whoever has been born of God does not sin, for God's seed remains in him; and he cannot sin, because he has been born of God (1 John 3:9); foes accuse us of making God a liar.
 - We acknowledge ourselves to be disciples and servants of Jesus Christ; He says His foes will call us Beelzebub's household!
- Let us rejoice when foes falsely say all kinds of evil against us for Christ's sake (Matthew 5:11f).

The look of salvation. "Look unto Me, and be saved, all the ends of the earth: for I am God, and there is none else" (Isa 45:22). Look not to the Law, the priest, nor to your baptism, nor church attendance. Look not to your sincerity and good intentions, nor to your prayers and good deeds; nor even to your convictions of sin. None but Christ can save you. This is very humbling to the proud creature: to have to look away from self — and be wholly indebted to Another. A. W. Pink