

How...could God remain equally faithful to His love for us and His just judgment of our sins? The glory of the cross, its unimaginable wisdom lies in the way God has devised to provide salvation for His people. —Sinclair Ferguson

### The Baptist Catechism (Keach's Catechism)

1677

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

Q. 117. What do we pray for in the sixth petition?

A. In the sixth petition, which is, “And lead us not into temptation, but deliver us from evil,” we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

(Matt. 6:13; 26:41; Ps. 19:13; 1 Cor. 10:13; John 17:15)

Q. 118. What does the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, “For thine is the kingdom, and the power, and the glory, forever, Amen,” teaches us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him; and in testimony of our desire, and assurance to be heard, we say, AMEN.

(Matt. 6:13; Dan. 9:18-19; 1 Chron. 29:11-13; 1 Cor. 14:16; Phil. 4:6; Rev. 22:20)

#### 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](mailto:branthsi@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://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

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### SO VERY MUCH MORE

*Much more than, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:9-10)*

The fact of justification accomplished and claimed by faith is a most precious revelation to any who has seen himself as an offender against God. Men search for reasons that God should declare them innocent of all sin but can find none. The truth becomes very real to them that they were passive in whatever took place, but the result is sensed in that they find acceptance with God. So, as Paul addresses the matter here, he treats it as a present reality – “being now justified.” For many, it is enough to hear someone tell them that Christ died for their sins. Often this results in a life of presumption upon the grace of God, and they think themselves justified based on their profession. Such are found with no evidence of a work of grace that is found everywhere justification has occurred.

Nothing remains stationary in the life of a believer. A true foundation is laid for us in Christ Jesus our Lord, His person, and His work. And the building continues through faith, assurance, and experience. We would pursue further the thought “being justified.” A question arises with many as to when justification occurred. We dare not depart from the Word of God in answering the question. In verse 9, it is not only that we are now justified, but also by His blood. At the end of chapter 4 we read of Him that, “was delivered for our offences, and was raised again for our justification.” In many other places we are taught that we are justified without the

works of the Law. And James declares that Abraham, the father of the faithful, exhibited works that constituted him as justified. So, we ask, which is it? The answer is that all these things are true. The Father accepted the offering of His Son on Calvary when it was offered, not when it was believed by His people. And so it is that the just shall live by his faith. The resurrection of Christ confirmed that acceptance and so, death could not hold Him. In that we look to Christ alone for merit, justification allows for no claims that might be attributed to human merit. And as for Abraham and the offering of Isaac, he justified the belief that had been previously expressed in simple obedience.

The unshakeable foundation from which we proceed is that we are “Saved by the blood of the crucified One.” Confidence arises from the precious knowledge that “Christ died for my sins personally.” Thus, we are saved from the wrath that is most assuredly deserved. The judgments of God are real. We are directed to see the reality of the wrath of God as it was poured out upon Jesus. He bore the judgment due to believers. And so, those justified are “saved from wrath through Him.” And therefore, we are made to consider that the mere statement of justification proceeded to great benefit. In the preceding verse Paul declared that “...God commended His love toward us, in that, while we were yet sinners, Christ died for us.” But then

he declares that there is “much more” and takes us on to the outcome of justification.

There is still more to consider and as Paul does here so will we. We must see what we were as a matter of constitution. We were more than just lost. In verse 6 of this chapter, we read we were doubly afflicted. *For when we were yet without strength, in due time Christ died for the ungodly. (Romans 5:6)*. We were without ability to satisfy the just demands of a Holy God. No resource of fallen man could ever prevail to appease God. But it was more than just weak, we were antagonists. The full measure of the wickedness and hatred of God is realized in the crucifixion of our Lord. How easily we witness the ungodliness of others, especially those who crucified Him and those who demanded His death. But it is from just such a life as this that we are rescued. Apart from the regeneration of the Spirit and justification by the blood, we are no different. We are reminded that “the carnal mind is enmity against God.” From enemies to being “reconciled to God by the death of His Son.” Again, Paul does not leave the thought at “were reconciled,” he again refers to the present reality of “being reconciled.” In another place Paul referred to the “ministry of reconciliation,” and then added “be ye reconciled to God.”

So, there is more. Arising from the fact of being justified and being reconciled is the implication that these are matters of both fact and experience in the life of believers. We might think of both as being the definition of who we are. We are the justified and we are the reconciled. We are reminded of the thought

often expressed. I have been saved from the guilt and penalty of sin, I am being saved from the power of sin, and I will be saved from the presence of sin. Salvation is all of grace through our Lord and Savior Jesus Christ. But Paul would have us to know that we are brought in as alive unto Him forevermore and are thus participants. And he would have us to know that we are, and that we shall be saved by His life. The Lord precious reminds us, *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:18)*. In that He is alive forevermore and has the keys to that which was our due, we are secured by His life. But there is still more. He is continually about the work of interceding for His own. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7:25)*.

We would add the next verse to this thought: *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Romans 5:11)*. There is so very much that we possess by the grace of God, but joy gets added to it all. We have been brought into the very presence of God (accepted in the beloved). We enjoy the experience of being loved by the Lord and sing with delight, “Jesus loves me, this I know...” In that joy is the fruit of the Spirit, it is well that we pursue with delight all that we are called to do. This we would do with the knowledge that there is much more than we have seen thus far. *bhs*

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Meditations Inspired by Thomas Manton – C. H. Spurgeon

It is time that I am done with all butterfly-hunting!

"As children catch at butterflies—the gaudy wings melt away in their fingers, and there remains nothing but an ugly worm!" [Manton] Such is the end of all earthly ambitions! They cost us a weary pursuit, and if we gain our desire—it is destroyed

in the grasping of it! Alas, poor rich man, who has wealth—but has lost the power to enjoy it! Alas, poor famous man, who in hunting for honor, has learned its emptiness! Alas, poor beautiful woman, who in making a conquest of a false heart, has pierced her own with undying sorrow! A butterfly-hunt takes a child into danger, wearies him, trips him down, and often ends in his missing the pretty insect. If, however, the boy is able to knock down his victim with his hat—he has crushed the beauty for which he undertook the chase, and his victory defeats him! The parallel is clear to every eye. For my part, let me sooner be the schoolboy, dashing after the painted insect—than his insect—than his father worrying and wearying to snatch at something more deceptive still. It is time that I am done with all butterfly-hunting! My years are warning me that I may hope soon to be with Christ Himself, and see greater beauties than this whole creation can set before me. I am now bent on pursuing nothing but that which is eternal and infinite. Keep me to this resolve, I beseech you Lord.

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*A Song of degrees of David. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore. (Psalms 133:1-3)*

Few human joys run deeper than real unity. To know and to be known by others, to enjoy a shared heart in some endeavor, to sense the deep resonance of oneness that comes from loving and being loved—this is a foretaste of the new heavens and the new earth, when all divisiveness, strife, and harsh disagreement will melt away. To be in meaningful unity with others is in fact a reflection of the Triune God himself, who has dwelled eternally in perfect unity, Father, Son, and Spirit. Truly, “How good and pleasant it is when brothers dwell in unity!” (v. 1). How do we find such unity? The whole Bible gives us the answer, hinted at in this psalm: unity comes where “the Lord has commanded the blessing” (v. 3). Unity comes from the Lord—that is, not from pursuing unity itself but from pursuing God. In his book *The Pursuit of God*, A. W. Tozer explains: Has it ever occurred to you that one hundred pianos all tuned to the same fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard to which each one must individually bow. So one hundred worshipers met together, each one looking away to Christ, are in heart nearer to each other than they could possibly be were they to become “unity” conscious and turn their eyes away from God to strive for closer fellowship. Walk with God. Seek him. As you do, you will find relational avenues opening up that will take you into a fellowship deeper than what could otherwise be possible.

--Dane C. Ortlund, *In The Lord I Take Refuge*