

Faith upholds a Christian under all trials by assuring him:
that every dispensation is under the direction of his Lord;
that all chastisements are a token of His love;
that the season, measure, and continuance of his sufferings are appointed by
Infinite Wisdom and designed to work for his everlasting good;
and that grace and strength shall be afforded him according to his need.

--John Newton

The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813 *(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)*

106. Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer (1 Jn. 5:14); but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's prayer (Mt. 6:9-13; with Lk. 11:2-4).

107. Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is Our Father which art in heaven (Mt. 6:9), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us (Rom. 8:15; Lk. 11:13; Is. 24:8); and that we should pray with and for others (Acts 12:5; 1 Tim. 2:1, 2).

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 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 14, No. 45

November 7, 2021

THE FULFILLING OF ALL RIGHTEOUSNESS

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. (Matthew 3:13-15)

The reluctance of John the Baptist to baptize Jesus is understandable. We have no record of whether John had ever had contact with Jesus before this day. The responsiveness to the presence of Christ had first been witnessed while he was in the womb of his mother in that Elisabeth reported that “the babe leaped in my womb for joy.” (Luke 1:44). We have no account that John ever met Jesus as they grew up. It is evident that John understood the nature of his calling as the Forerunner of Christ and that he ably preached the Gospel of His appearing. It is also evident that John knew who it was that was now presenting Himself and the reaction is consistent with one sensing the presence of the Lord. Regardless of what had occurred before, John knew Him then.

John, no doubt, sensed that he was in the presence of the Holy One of God and realized his own need of redemption. What he may not have seen was that the task before him was a matter of absolute necessity. It was John’s duty to baptize our Lord and it was necessary that our Lord submit to John’s baptism. This was an integral part of the Father’s will for His only begotten Son and Jesus always did that which pleased the Father. Thus, there was insistence that John obey. The time had come. The earthly ministry of Christ was to begin, and this had to be done. The urgency of Christ Jesus prevailed with John, and he complied.

But then, why was it required of Jesus to be baptized? We understand why we are baptized. The symbolism is explained in the words of Paul to the Romans: *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:3-4)*. Paul in telling of his conversion to the mob in Jerusalem quoted the words of Ananias to him: *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Acts 22:16)*. Paul was not here speaking of baptismal regeneration, but he surely connected his own sinfulness with being baptized. Jesus had no sin. There was no need for Him to repent and be baptized. Yet, He insisted that all righteousness had to be fulfilled.

The act of baptism speaks much to this. It is a burial followed by a resurrection. It involves submission by the one baptized in being placed in the hands of another to both submerge them and to lift them out of the water. We who have been baptized know well the experience. Furthermore, we understand that it signifies that a death, burial, and resurrection has occurred. We first see it as looking to the experience of our Lord in His obedience, even to the death of the cross. We further see it as

having occurred in the life of believers. We are testifying to the fact that we have died unto self and have been quickened by the Holy Spirit unto a resurrected life in Christ. We are often reminded of the words of Paul to the Galatians: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20).*

Paul declared to the Galatians that, *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (Galatians 4:4).* Jesus declared that none of the Law would pass away; rather that all would be fulfilled. Only He could have satisfied every jot and tittle of the Law and so it became Him to do so. His declaration to fulfill all righteousness seems to have included the whole of the purpose for which He came into the world.

In submitting to baptism our Lord declared the completion of His work from the beginning. Here His declared aim is that all righteousness be fulfilled. From the cross He declared “it is finished.” J. Vernon McGee expressed it well in writing, “Jesus is identifying Himself completely with sinful mankind. Isaiah had prophesied that He would be numbered with the transgressors (see Isa 53:12). Here is a King who identifies Himself with His subjects. Actually, baptism means identification, and I believe identification was the primary purpose for the baptism of the Lord Jesus. Again, the reason Jesus was baptized

was not to set an example for us. It was not a pattern for us to follow. Christ was holy—He did not need to repent. You and I do need to repent. He was holy, harmless, undefiled, and separate from sinners. He was baptized to completely identify Himself with humanity.”

The fulfilling of all righteousness necessarily involves that which is required of all who come unto God by Him. *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:21).* In all that is required of we who know Him He has fulfilled it all and imputed to us such righteousness as assures our acceptance in Him. Complete satisfaction has been rendered in all that pertains to us. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. (2 Corinthians 1:20).*

His word to John was that “it becomes us” or it is that which is proper and accepted. We read further that, *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:10).* The whole of the Gospel was declared at the outset when our Lord identified with us and proceeded to accomplish all. What followed was the Trinitarian affirmation of it all. The Spirit descended; the Father thundered His approval. He had declared that all righteousness was to be fulfilled. And we are now able to rejoice that He is exalted on High having accomplished all that He set out to do. *bhs*

Humility in the worst of times grows out of habits of prayerful desperation in the best of times. For those of us who are under the delusion that we are strong, prayer makes little sense, especially as a pattern of life. But when we freshly realize our fragileness and weakness, we find that the New Testament’s emphasis on unceasing prayer (1 Thess. 5:17) is not a burden but an unparalleled offer. Because we are so needy, what grace to learn that we can “be constant in prayer” (Rom. 12:12). Such a charge lands on the desperate as an opportunity, not an obligation. How can we not make good on such access? That God does not tire of our pleas or

close his ears to us, but we can “continue steadfastly in prayer” (Col. 4:2). That we need not “be anxious about anything, but in everything by prayer and supplication with thanksgiving let [our] requests be made known to God” (Phil. 4:6). Not only do we have Christ interceding for us, but also his Spirit, who “helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words” (Rom. 8:26). When we know our desperation, and the nearness of our Lord and his Helper, how can we not be among those who delight to be “praying at all times in the Spirit, with all prayer and supplication” (Eph. 6:18)? Don’t wait till God’s humbling hand descends. Walk the path today, on your knees. Mark now the trail to heaven. Learn to look Godward as a reflex, long before your great humblings come. And when they do, under God, you’ll be far more ready.

—David Mathis, *Humbled: Welcoming the Uncomfortable Work of God*

On The Work of the Spirit

The Holy Spirit does many distinctive things in the application of this redemption. Without being irreverent, let us imagine we have the privilege of asking the Holy Spirit this question: “Holy Spirit, what is Thy most delightful work in the application of the redemption purchased by the Son?” What do you think His answer would be? Would it not be that His most delightful work is that of shining on the face of Jesus, thereby making Him glorious to the hearts of sinners? To make the person and work of Christ understood, cherished, and believingly embraced in the hearts of men is indeed His delightful work. --Albert N. Martin

No detail of life is too insignificant for our heavenly Father’s attention; no circumstance is so big that He cannot handle it. Confidence in God’s total sovereignty is crucial to our trusting Him. If there’s a single event in all the universe that could occur outside His control, then we cannot trust Him. However infinite His love, if His power is limited and His purpose preventable, we cannot trust Him.

--Jerry Bridges

CONVERSION—remarkable THERE was one who went to hear Mr. Whitefield—a member of the “Hell-fire Club,” a desperate fellow. He stood up at the next meeting of his abominable associates, and he delivered Mr. Whitefield’s sermon with wonderful accuracy, imitating his very tone and manner. In the middle of his exhortation he converted himself, and came to a sudden pause, sat down broken-hearted, and confessed the power of the gospel. That club was dissolved. That remarkable convert was Mr. Thorpe, of Bristol, whom God so greatly used afterwards in the salvation of others. I would rather have you read the Bible to mock at it than not read it at all. I would rather that you came to hear the Word of God out of hatred to it than that you never came at all. --Spurgeon