

He who has the Holy Spirit in his heart and the Scriptures in his hands has all he needs. —
Alexander Maclaren

...humility is not the antonym [opposite] of strength. On the contrary, those who tremble at
God's word are those most likely to stand against human opposition. —Gavin Ortlund

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. 59. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the
Lord will not hold him guiltless that taketh his name in vain."

(Exodus 20:7)

Q. 60. What is required in the third commandment?

A. The third commandment requires the holy and reverent use of God's names, titles, attributes,
ordinances, words, and works.

(Ps.29:2; Deut. 32:1-4; Deut.28:58-59; Ps.111:9; Matt. 6:9, Eccles. 5:1; Ps. 138:2, Job
36:24; Rev. 15:3-4; Rev. 4:8)

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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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DELIVERED AND RAISED

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification. (Romans 4:23-25).

We often separate importance issues to the point we miss the fact that all is essential to our salvation. We normally think of justification as dealing with the offense of sin and the scandal of the cross. Indeed, Christ was delivered for our offenses. In thinking of the resurrection, we tend to move forward in the life that Christ claimed in victory over death. We, as believers experience that life as partakers of the divine nature. Thus, in justification we think of the imputation of His righteousness to our account and in sanctification the imparting of newness of life in Him. How is it then that we read here of the resurrection as included in or added as the reason of our justification? The thought of the resurrection of Christ becomes central to the faith of true believers because therein they are assured of the acceptance of the offering of Christ and of eternal life in Him.

The 4th chapter of Romans deals exclusively with the life of Abraham and his identification with us as “the father of us all.” Much is written in the Old Testament of Abraham, and much is referenced to him in the New Testament. His faith is seen from the beginning in his answering the call to come out of Ur of the Chaldees. It continued as he followed the Lord and heard the promise that in him would all the families of the earth be blessed. It is especially in the matter of the promised seed that it is said that “he believed in the Lord, and it was counted to

him for righteousness. Paul acknowledges this here (see v. 4:22). That this was not limited to Abraham and his faith is made clear here. It is rather that this righteousness is imputed to all who believe as well as to Abraham and the Jews.

It has been well observed that Abraham was not justified by the mere act of believing; justification was wrought by the One who was delivered up for our offenses. It was He in whom Abraham believed that accomplished our justification. Jesus was delivered up by many including Judas, the Jews, Pilate, Herod, and all those who cried for His death. But overruling all that was the fact that He was delivered up by the Father (Acts 2:23). There was necessity in all this. The Father delivered Him up. He submitted to the will of the Father and the love of His people. (We consider that Abraham sacrificed Isaac). He received the full measure for the sins of all believers. All this that the matter of our offenses could be resolved. Abraham understood this and believed. It was not his belief that saved him. It was rather whom and what he believed.

What is it to be justified? It is to be declared innocent. It is to be found righteous. It is to be found free from offense in the presence of our Holy God. How are we justified? In Romans 8:33 we read that nothing can be laid to the charge of God’s elect; it is God that justifies. In Romans

5:9 we read that we are justified by His blood and that we shall be saved from wrath through Him. Paul wrote to Titus “That being justified by His grace, we should be made heirs according to hope of eternal life.” The next chapter begins with the conclusion to the thoughts concerning Abraham: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1).* There is some question as to the application of this verse. Is it because that we are justified by faith that we have peace with God or is it that being justified, by faith we have peace with God? What is clear from our text is that Jesus was delivered for our offences and the acceptance of that offering is the reason of our justification. All the above is true.

What then of the connection of the resurrection to our justification? The Apostles often spoke of the fact that they were eyewitnesses to much concerning our Lord. This was especially true of the resurrection. John and Peter both continued to rejoice in what they had seen. It is noteworthy that the required profession of faith in Christ included the fact of the resurrection: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Romans 10:9).* To believe that He was raised necessitates the belief that He has died, and the reason of His death is implied. Hear Peter on the day of Pentecost: *Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (Acts 2:24).* This was understood from the words of the prophets: *He will swallow up death in*

victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. (Isaiah 25:8). We note also: *I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hosea 13:14).*

So it is that we may understand that He is raised for (or on account of our justification). It is the declaration that the very work that He said was finished from the cross was accepted as payment in full for the sins of all who shall come to believe as did Abraham. He had been made sin and then rose from the dead and ascended to the seat of power and so are we accepted with Him – “accepted in the beloved.” His resurrection justifies all our hopes for all eternity: *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Timothy 1:10).*

So, we rejoice today and every day in that which is declared in our text. Sins are forgiven and we have life forevermore. *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (John 14:19).* Peter would encourage his charges as those, *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. (1 Peter 1:21).* A right relationship with God is realized as being accomplished in the glorious resurrection of Christ Jesus our Lord. *bhs*

BEING ABOVE REPROACH

“Being above reproach in your marriage means you are “the husband of one wife.” Being above reproach in your thought life means you are “sober-minded.” Being above reproach in your actions means you are “self-controlled.” As we can see, this is a summary attribute, indicating that the above-reproach Christian is one who upholds all of the character traits that God commends. Of course, being above

reproach does not mean being perfect. But it does mean living in the light, confessing our sins, and turning from them because our standard is perfection (Matthew 5:48). The best way to pursue an above-reproach lifestyle is through God's means of grace—reading the Bible and deliberately applying it, praying privately and with your family, attending your church's worship services faithfully, participating in the ordinances of baptism and Lord's Supper, and so on. These are the channels through which God sends his sanctifying grace. Apart from them, you cannot expect to attain or maintain an above-reproach life."

—Tim Challies, *The Character of The Christian*

(In the words quoted here the author referred to the qualifications of bishops and deacons. The point to be made was, of course, that their lives should be exemplary. It only follows that those things required of those called to serve are worthy of imitation in the lives of those being served. The idea lingers in the minds of many that preachers and other leaders are held to a higher standard than others when, in fact, a quest for holiness of life is to be the objective of all. bhs)

"All things for good" is an "afterward" promise, a promise I must take by faith, for it is not always apparent to sight. It's no magical pill to immediately soothe all my pain, no panacea to instantly heal all my wounds, but neither is it meant to be. God's promises settle alongside my pain to strengthen me through it. I lift aching hands in worship, raise a trembling voice in praise, turn tear-filled eyes to the heavens. "All things for good" is God's assurance that if I trust him with the present, he will make good on the future. Stephen was stoned to death, the church was scattered, but the gospel spread with it—God worked it for good! Peter suffered imprisonment, but the church learned the power of prayer—God worked it for good! John was confined to Patmos, but there he received his great vision of the heavenly throne room—God worked it for good!5 There is no circumstance beyond "for the good" because there is no circumstance apart from the definite plan and foreknowledge of God. --Tim Challies, *Seasons of Sorrow*

One reason our spiritual growth grinds down is that we gradually lose a heart sense of the profound length to which Jesus went to save us. Save us. When we were running full speed the other direction, he chased us down, subdued our rebellion, and opened our eyes to see our need of him and his all-sufficiency to meet that need. We were not drowning, in need of being thrown a life-preserver; we were stone-dead at the bottom of the ocean. He pulled us up, breathed new life into us, and set us on our feet—and every breath we now draw is owing to his full and utter deliverance of us in all our helplessness and death. Jesus saves.

--/Dane C. Ortlund, *Deeper: Real Change for Real Sinners*