

The weight of sin is heavy, but those who are in Christ know the joy of having that weight removed. We do not face punishment but receive mercy. Even on the hardest of days, that wonderful liberation is worthy of our praise. —Helen Thorne

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)

34. Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit (2 Tim. 1:9; 2 Thess. 2:13, 14), whereby convincing us of our sin and misery (Acts 2:37), enlightening our minds in the knowledge of Christ (Acts 26:18), and renewing our wills (Ez. 36:26, 27), he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel (John 6:44, 45; Phil. 2:13).

35. Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification (Rom. 8:30), adoption (Eph. 1:5), sanctification, and the several benefits which in this life do either accompany or flow from them (1 Cor. 1:30).

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

Services:

Sunday Morning 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 17, No. 17

April 28, 2024

WHOSE SON IS HE?

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. (Mark 12:35-37).

It is important that we be able to properly answer the question which confounded His enemies. He is both Son of God and Son of Man. And in His claim to be the Son of God even they understood that He was claiming to be God. And so, He was often confronted and challenged based on that claim and was even accused of blasphemy because of it. They endeavored on many occasions to confound Him with questions. They were usually the ones asking the questions and they were often left confounded at His answers. There were three attempts to entrap Him recorded earlier in this chapter. The Pharisees tried to “catch Him in His words,” asking Him of paying taxes to Caesar. The Sadducees (who did not believe in any resurrection) used an absurd argument to challenge the thought of a resurrection. Again, their question was forcefully met and left them confounded. A scribe came, realizing that He had answered the others well asked Him of the first commandment of all. His answer to him of the loving of God and loving one’s neighbor ended their questioning. He always had an answer.

He had never been in subjection to them and now pressed the issue with a question for which they had no answer. The question He posed to them at this point is important for all to consider in that it addresses the humanity and divinity of Christ, and they had no idea even though

confronted with Scripture. Many today are unable to comprehend. The thought, properly assessed, that He is “God manifest in the flesh” is a matter of spiritual revelation and not learned by mere observation.

The Scriptures testify of Christ, His person, and His work throughout. They are not a mere handbook for right living, nor are they an object of curiosity left open to human debate. He himself said, “these are they which testify of me.” So, after having been challenged on several topics, He brings them to the real issue of Scripture – the description of Who He claimed to be. Matthew records that His question was framed in this way, ...*What think ye of Christ? whose son is he? They say unto him, The Son of David. (Matthew 22:42).* They were challenged on their knowledge and application of the Scripture. They obviously clung to the idea of Messianic Royalty. Their expectations were humanistic. But He would challenge the basis of their claim. Many professions are made without any Biblical basis.

It has been well observed by serious Bible students that Christ may be discovered in the Old Testament and especially in the Psalms such as this quoted here. We are reminded of *Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39).* On the road to Emmaus it is written that He began at Moses. We read

Moses' words, *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;* (Deuteronomy 18:15). Peter in his message after the healing at the Temple quoted this passage (Acts 3:22). Stephen did likewise just before he was stoned to death (Acts 7:37). We are reminded that Paul's development of the Gospel often referred to the Old Testament.

As to Psalm 110, in the Psalm quoted here, several things are found to validate the claim of Christ as both God and man. His identity is clearly declared. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* (Psalms 110:1). Thus, the One of whom the Psalmist wrote is placed in a position of equality and His divinity is established. The rule over His enemies declares His sovereignty and so places Him on an equal basis with every consideration of God's rule and reign over all creation and those in it. His purpose in redemption is registered. *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.* (Psalms 110:3). And His was to be an eternal priesthood thus removing Him from the Mosaic economy. So much of that which has come to pass in the economy of grace is brought to mind as we consider this. What they did not know or could not reconcile was such passages as Psalm 2 and Isaiah 53. That One was coming to rule and to reign and that it would be said of Him was, I will declare the decree: the LORD hath said unto me, *Thou art my Son; this day have I begotten thee.* (Psalms 2:7). And the way in which that purpose would be accomplished was

clearly declared. *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.* (Isaiah 53:10). These would have bypassed all these things and gone straight to the Kingdom. Jesus was nowhere in their thoughts. It is no wonder that they couldn't answer Him – they did not know the Scriptures nor the power of God (v. 24).

In Psalm 110 there are two words translated Lord. The first, as we know from the use of all capital letters, is Jehovah. The second is a word that means sovereign, that is, controller Lord, master, owner (From Strong's dictionary). So, the Lord said unto Jesus (David's Lord), "Sit thou on my right hand." The truth is that Jesus is "God manifest in the flesh" is missed by many. This leads to the humanizing and degradation of Christ in His humanity and the failure to connect the necessity that He be received as God the eternal Son.

The reference to the common people is not to their understanding but their faith. They believed Him and received Him at His word. They were receptive to the Truth as it is in Christ Jesus. These enemies of Christ challenged Him at every turn. He challenged them in the Word. We would likewise be encouraged to rejoice that the Word declares that we have "one mediator between God and men, the man Christ Jesus." And we see also that His divinity is declared: *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.* (Hebrews 1:8). bhs

Exactly the Purpose God Intended

General revelation serves exactly the purpose God intended for it—it reveals his power and divine nature. But, its message, while important, is insufficient—insufficient by design. Though general revelation tells us about the existence of God, it does not tell us about how to be reconciled to God. As Sam Stephen says,

“While general revelation is indeed important, it is not sufficient in itself. It is through scripture, not nature alone, that we come to know and articulate the particulars of the gospel message and are called to uniquely respond to it.”

To know the message of the gospel, the good news of salvation for sinners, we must have more. Thankfully, God has provided not only general revelation but also special and specific revelation in the Bible. It is in the Bible that we learn more about God and more about ourselves. It is in the Bible that we learn how God has intervened in this world to save us from our rebellion.

Ultimately, the Bible is the revelation of Jesus Christ as the Savior of humanity and the King of the world. Where nature is insufficient, the Bible is fully sufficient—it tells us everything we must know if we are to respond to God in repentance and faith. —Tim Challies, *Blog April 14, 2024*

One Another

“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.” (1 Thessalonians 4:9)

The Christian life involves both individual accountability and interpersonal involvement. Each of us is individually responsible for maintaining the right sort of relationship with others, especially others in our Christian fellowship.

A beautiful Greek word is *allelon*, often translated “one another.” For example, we are commanded: “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:32). Furthermore, we are to “be subject one to another, and be clothed with humility” (1 Peter 5:5), “in honour preferring one another” (Romans 12:10).

There are many other such admonitions, all built around the beautiful phrase “one another.” Although we have indeed “been called unto liberty,” we are nevertheless to “serve one another” (Galatians 5:13). We are also to “exhort one another daily” (Hebrews 3:13) and to “consider one another to provoke unto love and to good works” (Hebrews 10:24). “Use hospitality one to another without grudging” (1 Peter 4:9). We are told: “Bear ye one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2).

In times of sorrow, Christians are admonished to “comfort one another” (1 Thessalonians 4:18). “Wherefore comfort yourselves together, and edify one another” (1 Thessalonians 5:11) and “pray one for another” (James 5:16).

But by far the most frequently repeated admonition is that in our text: “Love one another!” There are no less than 15 times where this command is given in the New Testament. Most significantly of all, it is Christ’s own “new commandment”: “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34-35). --Henry M. Morris, *Days of Praise, April 27, 2024*