

The apostle Peter said “love covers a multitude of sins” (1 Peter 4:8), and one of the most important ways it does that is by forgiveness. The most essential, blessed, and yet most costly thing God ever did was to provide man the forgiveness of sin. It is most essential because it keeps us from hell and gives us joy in this life. It is most blessed because it introduces us into an eternal fellowship with God. And it is most costly because the Son of God gave up His life so that we might live.

John MacArthur

GADSBY’S CATECHISM

by William Gadsby (about 1800)

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

Question XXXII. How does Christ execute the office of a prophet?

Answer. Christ executes the office of a prophet in revealing to the elect, by His word and Spirit, the will of God in their salvation.

Jn. 1.18 & 6.33,45,63 & 10.27-28 & 13.19 & 14.26 & 15.15.

Question XXXIII. How does Christ execute the office of a priest?

Answer. Christ executes the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice and to reconcile the elect unto God, and in making continual intercession for them.

Isa. 53.6-11; Rom. 8.34; 2 Cor. 5.19-21; Heb. 2.17 & 7.25 & 9.28.

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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

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THE END RESULT

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job 23:10

The Book of Job is thought to be the oldest in the Bible. Many of the truths that emerge as we read the book are as fresh and applicable as any other. There is much conjecture about its timing, its setting and its authorship. But, the nature of the true believer and the God he worships is evident throughout. We find in the observations of Job's friends that truth can be misapplied and we note in Job's responses to them that pride is easily injured and becomes expressive. So it was in the end that the young man Elihu appears to accurately discover fault in Job and his friends and to present what was needed to all – a high and consistent view of God without regard to any observed conditions. *But none saith, Where is God my maker, who giveth songs in the night; Job 35:10.* Ultimately the Lord responds to Job with a declaration of sovereignty and wisdom that causes Job to cover his mouth.

In the light of the divine assessment it would be easy to simply rest on the “comeuppance” that Job received and stop at that point. There is, however, an observation that is important to all who have suffered, are suffering or surely will suffer. We remember the admonition of Paul: *...and that we must through much tribulation enter into the kingdom of God. Acts 14:22.* It is to be noted that true faith came to expression often in the midst of the lamentations and frustrations of Job. When Job declares “though He slay me, yet will I trust Him,” faith shines as a bright star in the night of one who elsewhere lamented the fact that he had ever been born.

There was a sense of the need of redemption expressed in the declaration, *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Job 19:25.* There was the hope of bodily resurrection revealed in the statement, “yet in my flesh I shall see God.” While Job expressed frustration and much consternation what was said at the beginning was true at the end: *In all this Job sinned not, nor charged God foolishly. Job 1:22.*

As to the integrity of Job, and we use that term advisedly, we refer to the scripture. Twice in Ezekiel Job is mentioned in the company of two other highly respected men in which it was revealed that he was characterized as an intercessor. See: *Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. Ezekiel 14:14.* Job was found early on interceding for his children and in the end his friends were directed by the Lord to have Job intercede for them. And, we would be reminded of the commendation of James: *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. James 5:11.*

The Lord identified Job at the outset as “My servant.” That fact was declared by the Lord and was, no doubt, experienced by Job. Being constituted as such, he was constrained to believe the truth expressed in this text. Eliphaz, the Temanite had charged that God had cut Himself off from the very sight of Job. It was

perhaps this that prompted the response of faith in Job that the Lord “knoweth the way I take.” Such is the manner of true faith in that in the absence of any evidence that the Lord is in attendance we believe it. *Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Isaiah 50:10.* The idea of knowing here is more than mere awareness or cognition. It is a knowing with interest in the object known. It involves caring and nurture as one gives to the objects of His love. While Job could cite no evidence at that point, he knew that the Lord had not left off caring for the object of His redemption. *For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish. Psalms 1:6.*

The thought of trying expressed by Job might at first glance seem to indicate self-confidence. But, Job had asked the rhetorical question: “...how should man be just with God?” In reference to himself he would also ask: *Who can bring a clean thing out of an unclean? not one. Job 14:4.* There is evidently no thought of

golden qualities in Job except for that which had been put there by the Lord Himself. It was the existence of an identity with the Lord by which Job would be found to be a partaker of the divine nature. When all the dross had been removed and the slag had floated to the top as a result of the refiner’s fire a soul eternally bound to his redeemer would stand and realize the hope he had expressed. Certainly it would not be because of Job. Peter aptly applies this reasoning in: *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 1 Peter 1:7.* Job was confident that what would appear would be no less than what had been wrought in Him by the Lord himself.

Like all true believers, Job knew it would be folly to plead anything of himself. Thus, he submitted to the only One qualified to try him. His hope was in that which the Lord alone could reveal in him. His acquittal would come at the discovery of that which was merited by the blood of Christ and quickened in him by the Spirit. How shall it be when you are tried? *bhs*

"Do You Now Believe?"

Now we believe. But Jesus asks, “Do you . . . ? Indeed the hour is coming . . . that you . . . will leave Me alone” (16:31–32). Many Christian workers have left Jesus Christ alone and yet tried to serve Him out of a sense of duty, or because they sense a need as a result of their own discernment. The reason for this is actually the absence of the resurrection life of Jesus. Our soul has gotten out of intimate contact with God by leaning on our own religious understanding (see Proverbs 3:5–6). This is not deliberate sin and there is no punishment attached to it. But once a person realizes how he has hindered his understanding of Jesus Christ, and caused uncertainties, sorrows, and difficulties for himself, it is with shame and remorse that he has to return.

We need to rely on the resurrection life of Jesus on a much deeper level than we do now. We should get in the habit of continually seeking His counsel on everything, instead of making our own commonsense decisions and then asking Him to bless them. He cannot bless them; it is not in His realm to do so, and those decisions are severed from reality. If we do something simply out of a sense of duty, we are trying to live up to a standard that competes with Jesus Christ. We become a prideful, arrogant person, thinking we know what to do in every situation. We have put our sense of duty on the

throne of our life, instead of enthroning the resurrection life of Jesus. We are not told to “walk in the light” of our conscience or in the light of a sense of duty, but to “walk in the light as He is in the light ...” (1 John 1:7). When we do something out of a sense of duty, it is easy to explain the reasons for our actions to others. But when we do something out of obedience to the Lord, there can be no other explanation—just obedience. That is why a saint can be so easily ridiculed and misunderstood. -- O Lord, when I awake, I am still with You. Quicken my mortal body with Your mighty resurrection life; rouse me this hour with a gracious influx of power.

Oswald Chambers

Power Over Sin

— Matthew 9:1-8 —

“For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?”

— Matthew 9:5 —

Sin is a grave reality. As the Bible puts it, “...the wages of sin is death...” (Rom. 6:23), and, “...when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:15).

As we’ve seen thus far concerning the spiritual darkness within which the world lies, Christ, both in the Gospels and throughout the New Testament, shows forth His power over it all through the miracles He performed during His ministry on earth. His authority was on display when He taught, when He healed the sick, when He raised the dead, when He stilled the sea, and now we see the direct relationship between the healing of disease and the forgiveness of sins.

Christ has power over it all.

Mankind has been running from God since Adam’s fall. The reason they run is the same reason he ran—because of sin. From the moment his eyes were opened to the knowledge of good and evil (Gen. 2:9; 3:11-13), the sons of Adam have loathed the thought of God as their Creator and Judge. This is why they are content to dwell in a world of darkness, because their deeds are evil and they hate the true light, which is Christ (John 1:4-5; 3:19-20).

It comes as no surprise to us that the One who is able to heal the sick is the same One who is able to forgive sins, for they intrinsic to one another. Sin, disease, spiritual bondage, death, and hell are all interrelated, for they all result from the fall. And the only remedy for any of it is Christ alone.

So which is easier, to forgive sins, or to heal the sick? The Answer is Christ.

It is Christ who died, yea rather, is risen from the dead, and has made all His enemies His footstool (Heb. 1:13), “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” (Col. 2:14-15).

At the cross, Christ conquered sin, disease, corruption, death, and hell in one fell swoop. Paul Osborne (Pastor in Lima, Ohio)

Let no soul examine itself by any lower marks than this, participation of the Divine nature, conformity to the Divine image. Examine what alliance your soul has to God; “whose is the image and superscription.” John Shaw