

Spiritual discernment...distinguishes and separates truth from falsehood, darkness from light, healthy from unhealthy, sound from unsound, and good from evil, based on the Bible's plumb line. —Mary Kassian

Spurgeon's Catechism
Compiled by Charles Haddon Spurgeon
[1834 -1892]

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

1.Q. What is the chief end of man?

A. Man's chief end is to glorify God (1 Cor. 10:31), and to enjoy him for ever (Ps. 73:25-26).

2.Q. What rule has God given to direct us how we may glorify him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments (Eph. 2:20; 2 Tim. 3:16) is the only rule to direct us how we may glorify God and enjoy him (1 Jn. 1:3).

3.Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man (2 Tim.1:13; Eccl. 12:13).

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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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WHO IS HE LORD?

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. (John 9:35-38)

The narrative of the man who was blind from birth is one of the most precious depictions of our Lord's care for His own. The disciples viewed the man from a legalistic perspective. They thought his blindness must be the result of either his or his parents' sin. Jesus answered that it was "that the works of God should be made manifest in him." In what follows we are made to see that these works not only included a miraculous healing, but also the bringing of one of His own to salvation. The disciples were ever being taught of the works of God and of Christ in particular, and this was a case in point. It is not my objective here to deal with every aspect of this great display of the power of God. I would rather draw attention to the result of it all as the man is brought to embrace the Lord and to worship Him.

It is interesting to note that the Lord did not immediately reveal Himself to the man. In fact, He sent him away to another location to wash the mud from his eyes. In seeing the outcome, we might understand why. The Pharisees were not present when this mighty work was done. This gave them time to see the evidence and contrive an anti-Jesus argument. Their supposed veneration of the Sabbath was used to deny the propriety of removing this life-long blindness. The Lord rather waited for the evidence of the greater miracle of faith. The Pharisees were

allowed to witness the reaction of the man at the revelation of Christ to him. What we witness here is profound both as to the reaction of the blind man and the reaction of the Pharisees.

When Jesus heard that the man has been excommunicated from the synagogue, He went to him. Jesus is depicted as being sensitive to the needs of the downcast. We are reminded of His reaction to hearing the cry of Bartimaeus for mercy. He stood still and commanded that he be brought to Him. As He went along the way on another mission of mercy a poor woman with a chronic illness touched His garment and He responded immediately. And here He recognized the further distress of this man. We are made to think of the strong ties that Judaism and the Pharisees had on the culture and the people involved. That hold was so great that the man's parents would not confirm what they had seen of Jesus. We can imagine that this was a devastating blow to this man, but he could not deny what had happened and seemed to know already that it was the work of God. He knew that he was born blind and that now he could see.

But Jesus found him as one abandoned by the world and established religion. A most profound question was forthcoming – "Dost thou believe on the Son of God?" As a member of the synagogue, he would have known of the

promised Messiah and that He was the Son of God. This was not asking for a confession born out of traditions. It was rather asking for an expression of true faith, of trust, and full dependence on the Son of God? These words here referenced a believing way of life and not merely a belief in His existence. It is always the objective of Christ Jesus to bring His people to full faith in Him alone.

We would remember that when Jesus first came to him, he was blind, and that Jesus sent him to the pool of Siloam. Now his eyes were fully functional, and he was looking at the face of the One who had healed him. It is uncertain here that he had even made the connection that the One asking this question was the same One who had healed him. And so, he responds with the question, "Who is He Lord?" Some have thought that his use of the word Lord here made have been the equivalent of "sir." But then he heard the words that were quickened in his heart. "Thou hast both seen Him, and it is He that talketh with thee." Now it was not only his eyes that were focused on Jesus, but also his heart was fixed on Him whom he now knew to be the Son of God. He fully embraced Him as the promised Messiah. The word "Lord" at this point took on the emphasis that indicated acknowledgment of his full submission to Christ as his Lord. He had been touched by Him, he had felt the power of Christ, and knew the result. But now his eyes were seeing the form and his heart was embracing the Son.

By declaring "I believe," many things were implied. He was turned fully from that old life of legalism and sin to full trust in Christ. He

discovered within his very soul the compulsion not only to believe, but also to submit. Thus, "he worshiped Him." Like many others who before and since, he may have taken on the physical posture of worship and fell to his knees. He clearly acknowledged Him as God manifest in the flesh. John Gill described him as "not only trusting in Him, but ascribing honor, glory, and blessing to Him which are due to God only and not a creature."

When Jesus heard, He came. When the man heard, he worshiped. It appears that the Pharisees were fully aghast at what they heard. They had challenged the legitimacy of the healing. Now they were hearing the profession of faith in Christ from the one they had rejected. How ironic!

The man's question was "Who is He, Lord, that I might believe on Him?" We would do well to ask that question of Him that we might know or know Him more. When He was fully revealed to the man, he believed, and he worshiped. Are we so learning Christ that we are provoked to greater faith and moved to greater intensity in worshiping our worthy Lord? We happily sing "More about Jesus would I know..." but to what end? That precious hymn sets before us many worthy objectives all of which are obtained as we would know "More about Jesus." The display of His grace in our lives, the discerning of the will of God, the instruction of the Holy Spirit, communion with Him in His Word, and worship - - "More about Jesus on His throne, Riches in glory all His own. Indeed, we would "More of His saving fulness see." *bhs*

SAVED TODAY AND SAFE FOREVER

Some professing Christians have told me that they may be "saved today but lost tomorrow". I have told them that I would like to tell them about my Savior, Jesus Christ. For His followers confess that we are "saved today and safe forever".

We who are believers in Jesus Christ have His own testimony to this truth. For He declares six truths regarding our eternal security in John 10:27-30:

1. “My sheep hear My voice, and I know them, and they follow Me” (v.27). Jesus leads His sheep all the way to heaven. His sheep follow Him all the way there. They therefore are “saved today and safe forever”.

2. “And I give them eternal life” (v.28a). Jesus Christ is the eternal life of His sheep (1 John 1:1f; 5:20). They live as long as He lives – forever! They therefore are “saved today and safe forever”.

3. “And they shall never perish” (v.28b). All who follow anyone but Jesus will indeed perish. None who follow Jesus will perish. For Jesus’ followers are “saved today and safe forever”.

4. “Neither shall anyone snatch them out of My hand” (v.28c). Once in Jesus’ hand, always in Jesus’ hand – “saved today and safe forever”!

5. “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand” (v.29). The security of believers in Jesus Christ is found in both Christ their Shepherd and God the Father. Believers are in the hands of both. Undoubtedly Jesus’ followers are “saved today and safe forever”.

6. “I and My Father are one” (v.30) – two separate persons of one indivisible Godhead! The hands securing Christ’s sheep are divine and in perfect union. The security of Christ’s sheep does not depend upon themselves – else they would be “saved today but lost tomorrow”. Rather, the security of Christ’s sheep depends upon God – so they are “saved today and safe forever”. – Daniel E. Parks

Liberty and the Standards of Jesus -- By Oswald Chambers

Stand fast therefore in the liberty by which Christ has made us free... —Galatians 5:1

A spiritually-minded person will never come to you with the demand— “Believe this and that”; a spiritually-minded person will demand that you align your life with the standards of Jesus. We are not asked to believe the Bible, but to believe the One whom the Bible reveals (see John 5:39-40). We are called to present liberty for the conscience of others, not to bring them liberty for their thoughts and opinions. And if we ourselves are free with the liberty of Christ, others will be brought into that same liberty— the liberty that comes from realizing the absolute control and authority of Jesus Christ.

Always measure your life solely by the standards of Jesus. Submit yourself to His yoke, and His alone; and always be careful never to place a yoke on others that is not of Jesus Christ. It takes God a long time to get us to stop thinking that unless everyone sees things exactly as we do, they must be wrong. That is never God’s view. There is only one true liberty— the liberty of Jesus at work in our conscience enabling us to do what is right.

Don’t get impatient with others. Remember how God dealt with you— with patience and with gentleness. But never water down the truth of God. Let it have its way and never apologize for it. Jesus said, “Go...and make disciples...” (Matthew 28:19), not, “Make converts to your own thoughts and opinions.” –Contributed by Kelly Tyler