

Churches don't make the gospel true. It is true even when the household of God behaves badly. But people can see that it is true, and doubters are converted when "the sweetness of the Lord" is upon us. —Ray Ortlund

The New Hampshire Confession of Faith

By J. Newton Brown 1833

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

III. Of the Fall of Man

We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

Gen.1:27; Gen.1:31; Ecc.7:29; Acts 17:26-29; Gen.2:16-17; Gen.3:6-24; Rom. 5:12; Rom.5:15-19; Ps.51:5; Rom.8:7; Isa.53:6; Gen.6:12; Rom.3:9-18; Eph.2:1-3; Rom.1:18,32; Rom.2:1-16; Gal.3:10; Matt. 20:15; Ezek. 18:19-20; Rom.1:20; Rom.3:19; Gal. 3:22.

THE RIVERSIDE BAPTIST CHURCH

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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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THE REMARKABLE TESTIMONY OF JOB

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27)

When we are moved to think of suffering, our hearts turn first to that which was endured by our blessed Lord in our behalf. He embraced and endured all that we could ever face in His bodily suffering and then suffered under the burden of our sin and experienced the offering of His soul for our sin. We have often had the occasion to witness the suffering of other members of Adam's fallen race to greater or lesser degrees. And we may have suffered personally in bodily affliction, in various forms of grief, in temptations and trials. The Holy Spirit has inspired, and the Lord has preserved for us a most detailed account of both the suffering and expression of Job. James points to Job as a most important example to us in suffering as we read, *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 aim of the Lord in subjecting Job to such suffering is not lost on us as we see the outcome in the end.

Throughout the reign of pain and suffering with Job the element of faith and hope in the Lord appear at times. Perhaps none so great as that expressed in our text. Out of the midst of pain, frustration, and confusion a most powerful expression of assurance emerges. Job was called upon to endure the challenge of his faithless wife (curse God and die), the barrage of suggestions from his three friends, and the

constant gnawing pain of bodily affliction. All his suffering was compounded by the fact that he had no explanation as to why it was happening only that he was in the hands of his sovereign Lord. During his musings some things came to him that were certainly consistent with the faith of God's elect. He had a sense of his own depravity and the fact that he had no legal standing with God. We read of his personal confession in saying, *I know it is so of a truth: but how should man be just with God? (Job 9:2)*. Later in the same chapter he acknowledges the need of an intercessor between man and God. He longs for one to touch God and Him. *Neither is there any daysman betwixt us, that might lay his hand upon us both. (Job 9:33)*.

In the fourteenth chapter he continues to express unworthiness to claim any favor: *Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. (Job 14:1-2)*. Both brevity of life and lack of worth are clearly seen by Job, and he makes no pretense of worthiness. But he would not stop at that and proceeds to pose the question that neither he nor his detractors could answer: *Who can bring a clean thing out of an unclean? not one. (Job 14:4)*. Job realized some things that his friends obviously did not see, and men continue to deny. Many continue with the thought that there is both worth in their selfish

actions in this life and believe that they can bring themselves to a state of acceptance with God. Where the presence of God is either known or sought after there will be a clear view of our condition as natural men. From the oldest book in the Bible comes words of understanding that escape the masses today.

Job speaks from the depths of despair. He had lost his possessions (and they were many). He had lost his children all at once. He had experienced an immediate bodily affliction of a very repulsive sort. And yet, out of the depths of this appears a marvelous declaration of faith and hope that defies human understanding. Job's complaint had been quite vocal before this and would continue in a measure after this, but for now, his was a glorious vision of redemption that is worthy of the consideration of all.

In his darkest hour he saw, by faith, a living redeemer and much about who He was and what He would do. The term here speaks of a kinsman that would be both qualified and able to accomplish that necessary redemption. Job spoke in a very possessive way referring to Him as "my redeemer." It was not only that he saw Him as the ever living one, but also knew that He would walk on the earth as a man. That one so far removed from the appearing of our Lord Jesus should sense the reality of the incarnation of Christ is amazing.

He had a clear vision of his own demise and is very graphic in his description. The thought of skin worms and bodily decay are repulsive to

most. He saw us for what we are. He was witnessing horrible disfiguration in his body. Yet he had bodily resurrection clearly in view and was confident he would rise. This he saw as the work of his redeemer. Having seen Him spiritually, he would also see Him in his flesh. Do we see as much as did Job? Do we see the glory of God in the face of Jesus Christ? Should we not so rejoice in the worst of circumstances?

Job would assure his hearers of personal confidence in the grace of God. It would be with his own eyes. It would not be that which he received second-hand. He had had a personal acquaintance with the Lord and now he was suffering and longed for restoration. Yet, he was enabled to see beyond it all to the end desired and that which the divine design intended.

At that point there was an intense longing for what he knew could be in the presence of the Lord and so "his reins were consumed within him." The NKJV translates this as *How my heart yearns within me!* Do we experience such longing for an unobstructed view of our Lord? Are we as confident as Job that we shall see Him? Do we echo the words of the Psalmist: *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. (Psalms 17:15)?*

Having witnessed the fulfillment of what Job saw so long ago we should be excited to an even greater anticipation of coming fully into His presence. *bhs*

The Ship Is Always Sailing On

One of Charles Spurgeon's more interesting projects was to write a volume of illustrations, all of which were borrowed from the writings of Thomas Manton. Essentially, he would quote a short illustration from Manton, then expand it into a kind of devotional. The result was called *Flowers from a Puritan's Garden*. Here is one of them, beginning with Manton's original quote and then continuing with Spurgeon's reflection on it.

“The ship holds on her course, and makes for the desired port, whether they on board sit, lie or walk, eat or sleep.”

Thus time is at all times bearing us onward to the land where time shall be no more. There is never a pause in our progress toward eternity, whether we trifle or are in earnest. Even while we read these lines the great ship is still speeding onward at the same rapid and unvarying rate. We shall soon see the shore of eternity; far sooner than we think! It becomes us to be ready for the landing, and for the weighty business which will then engage us, namely, judgment at the hands of Christ.

If we could lie becalmed a while and make no movement toward eternity we could afford to sport; but if we look over the ship’s stern we may see by her shining wake how she is cutting through the waves. Past time urges us to diligence, for it has reported us in heaven; and future time calls us to earnestness, for it must be short, and may end this very day. And then! –cited by Tim Challies

“The Lord is Good”

Nahum 1:7

“The Lord is good!” Oh, I like that! Our great God is good! Goodness is as essential to God’s Being as is his sovereignty, his justice, his truth, and his holiness. In fact, the very name “God” is an abbreviation of the word “good.” Yes, goodness is essential to God. Without it, he would not be God. John Gill rightly observed, “There is nothing but goodness in God, and nothing but goodness comes from him.” God ordains evil that he may overrule it for good (Psalm 76:10). He afflicts his children and brings many evil things upon us in providence, but he makes the evil accomplish good (Romans 8:28; Genesis 50:19-20). God must punish sin; but even his punishment of sin is good, for it is the vindication of his holiness, justice, and truth (Psalm 11:6-7). God is singularly good (Matthew 19:17), immutably good (Malachi 3:6; James 1:13-17), good in all his acts of grace (Ephesians 1:3-14), and in all his works of providence (Romans 8:28; 11:36). God is infinitely, incomparably, immeasurably, eternally good! And he is particularly, distinctly good to his own elect. –Don Fortner

"Oh, that men and women would learn to live with an awareness that one day they are going to die! Truly it is a waste of time to set our hearts on a dying world and its short-lived comforts and pleasures, and for the sake of momentary pleasures to lose a glorious eternity in Heaven! Here we are striving, laboring, exhausting ourselves about little things, and running here and there like ants on an anthill and yet after a few years we will all be gone, and another generation will take our place. Let us live for eternity. Let us seek His Kingdom and His Righteousness that can never be taken from us." ~ J.C. Ryle