

When our Lord says to Nicodemus, and by extension to every one of us, “You must be born again,” He is not issuing a command but rather communicating a fact. Being born again is an experience we undergo, not one we initiate or manage. However, our Lord goes on to explain to Nicodemus that “as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life” (John 3: 14–15).

--Jeremy Walker

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)

44. Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is, obedience to his revealed will (Mic 6:8; 1 Sam. 15:22).

45. Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law (Rom. 2; 14, 15, and 10:5).

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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. 22

June 2, 2024

THE PATIENCE OF JOB

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).

This passage has often been referenced in observing the ability of someone to endure trying circumstances. It may be because of provocations of any sort and someone witnessing this may say, that person “has the patience of Job.” In that James points to Job as an exemplar of patience, the statement should be given more attention than a mere passing observation.

James visits the topic of patience early on in the Epistle and values it for its existence as well as the result it produces. He cites it in reference to the suffering of trials (James 1:2) and so he wrote, *Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (James 1:3-4).* The value of patience is noted in that the effect is growth resulting in full maturity – the ability to walk by faith and not by sight. In leading to our text James cited the value of patience as we wait with the expectation that “the coming of the Lord draweth nigh. (James 5:8).” Others of the inspired writers of the Word made reference to patience as a desirable quality of true believers.

We often find patience as that which comes in the development of Christian character. Such as this we find in Paul’s epistles. An example of this is well known to us as we read: *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience, And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is*

shed abroad in our hearts by the Holy Ghost which is given unto us. (Romans 5:3-5). Like James, Paul shows the development of patience as the result of tribulation. The result is much to be desired – “the love of God shed abroad in our hearts.” Paul sees God as the “God of patience and consolation (Romans 15:5)” in conjunction with the urging to be likeminded to one another. In another grouping of elements of Christian character, Paul commends it in the Thessalonians: *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. (1 Thessalonians 1:3-4).*

In like manner, Peter would incorporate patience as an essential to the development of sacrificial love of the brethren. *And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. (2 Peter 1:5-7).*

As we consider Job, the choice of James to name as a prime example of patience, I am curiously reminded of the mention of Job by another that was far removed from the days of Job. When Ezekiel had received the word of the Lord declaring that Jerusalem would not be spared, three names were mentioned. If these three men had been in the midst of rebellious

Judah, it would have been to no avail. We read from Ezekiel, *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)*. A similar statement follows in v. 20 of that chapter. It was written of Noah that he “was a just man and perfect in his generations, and Noah walked with God.” Daniel demonstrated an unshakable confidence in the Lord and maintained his integrity throughout. As to the excellence of the character of Job we need only look to the words of our Lord to Satan himself. *And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? (Job 1:8)*. We are familiar with all the befell Job after that. He essentially lost everything including his children, the loyalty of his wife, and certainly found no consolation from his so-called friends. While there were many truths these men uttered, they all missed the fact that Job never charged God foolishly and they were really unable to ascertain the cause of Job’s misery.

In his book, *The Remarkable Record of Job*, Dr. Henry Morris made several important observations. While he wrote from the perspective of all that was included with reference to creation, he observed several important things concerning Job and his character. Not the least of these is the fact that Job was never rebuked by the Lord. Job was conscious of his own depravity. Job never sought to justify himself. Job knew that his Redeemer lived. And he lamented that he could not find Him. He understood the need for an intercessor (daysman).

It is certain that the Lord rebuked the “miserable comforters.” And it may be that the

Lord rebuked Elihu as well. The first words of inquiry from the Lord were, *Who is this that darkeneth counsel by words without knowledge? (Job 38:2)*. Dr. Morris posed the possibility that these words were directed specifically toward Elihu (Many think that Elihu got it right).

What followed was a long list of questions that the Lord directed specifically to Job. Of course, Job could answer none of them. It seems that the intent of the Lord was to show Job who He truly was, so He enumerated all the factors of creation over which Job had had no part whatsoever. He did not leave it at that, but also, declared the fact of His majesty and glory. Therefore, Job’s confession was forthcoming. See, Job 40:3-5 and Job 42:1-6.

So, what about the patience of Job? It is certain that Job was severely challenged in the matter of his faith. Yet, it is evident that he never left his desire for the Lord. He knew he was hearing the wrong things from his friends. In the Lord’s final rebuke of the friends, He refers them to the example of “My servant Job.” The Lord’s original assessment of Job and the claim to Satan had not changed. And the Lord again abundantly blessed Job and we know the happy ending.

So, James directs our attention to the patience of Job. Especially are we to see that all that we endure in this life has a happy ending. And so, *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:1-2)*. bhs

DO NOT HAVE YOUR CONCERT FIRST, AND TUNE YOUR INSTRUMENTS AFTERWARD. BEGIN THE DAY WITH GOD. —HUDSON TAYLOR

SCRIPTURE REFERENCES FOR PRAYER LIST

Special Requests (1 Timothy 2:1): “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men.”

* Christ’s church (Psalm 122:6ff): “Pray for the peace of Jerusalem [i.e., Christ’s church (Hebrews 12:22-24)]: ‘May they prosper who love you. Peace be within your walls, prosperity within your palaces.’ For the sake of my brethren and companions, I will now say, ‘Peace be within you.’ Because of the house of the LORD our God [i.e., Christ’s church (1 Timothy 3:15)] I will seek your good.”

* Gospel ministers (Colossians 4:3f): “praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, ... that I may make it manifest, as I ought to speak.”

* The persecuted (Hebrews 13:3), and their persecutors (Matthew 5:44): “Remember the prisoners as if chained with them, and those who are mistreated, since you yourselves are in the body also.” / “...pray for those who spitefully use you and persecute you.”

* The infirm (James 5:14-16): “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him And the prayer of faith will save the sick, and the Lord will raise him up. ... pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.”

* The needy (3 John v.2): “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.”

* The unsaved (Romans 10:1): “Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.”

* Civil authorities (1 Timothy 2:2): “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made ... for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

Praise and Thanksgiving (Philippians 4:6): “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.” –Daniel E. Parks

A Book Unlike Any Other

The Bible may be a book, but it is a book unlike any other. The Bible is inspired—breathed out by God and in that way perfectly reflects the mind and will of God. The Bible is also complete, sufficient, inerrant, and infallible. Because the Bible is all these things and so many more, it is powerful and effective. Because it is God’s Word, it comes with all the power and authority of God—power and authority sufficient to change us from the outside in.

Michael Horton says, “God’s word does not merely impart information; it actually creates life. It’s not only descriptive; it’s effective too. God speaking is God acting.” Thus, as we read the Bible, the Bible reads us. As we study the Bible, the Bible studies us. As we examine its every word, it examines our every thought, our every action, our every desire, our every inclination. It identifies our shortcomings; it calls us to change. But more than that, it provokes and promotes and causes that change.

How do we know? Because “the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Hebrews 4:12). As God speaks through the Bible, God acts through the Bible, for “God speaking is God acting.” –Tim Challies, *BLOG April 28, 2024*