

“The pretended desires of many to behold the glory of Christ in Heaven, who have no view of it by faith while they are here in this world — are nothing but self-deceiving imaginations. No man shall ever behold the glory of Christ by sight hereafter — who does not in some measure behold it here by faith.” – John Owen

“Nothing can damn a man, but his own righteousness.  
Nothing can save him, but the righteousness of Christ. – C. H. Spurgeon

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)*

48. Q. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words; I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage (Ex. 20:2).

49. Q. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments (Luke 1:74, 75; 1 Pet. 1:15-19).

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: [branthsj@msn.com](mailto:branthsj@msn.com)

Website: [www.riversidebaptistchurchwv.com](http://www.riversidebaptistchurchwv.com)

WXTH-LP 101.7 FM– In Richwood

Services:

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

Volume 10, No. 18

April 30, 2017

---

---

### LOVING OUR SOUL

*He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. Proverbs 19:8*

That wisdom is essential is evident throughout the book of Proverbs and the whole of scripture. It is given the status of infinite importance by Paul as he writes concerning our Lord: *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30.* By this we know that both knowledge and wisdom are incorporated into the partaking of the divine nature (2 Peter 1:4). Eternal life, itself, is given definition that escapes the concern and attention of the unregenerate soul. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3.* The thoughts of men regarding wisdom concern themselves with that which facilitates ease in this present world. We often hear the phrase, “practical wisdom.” This is a reference to the “wisdom of this world” and is not to be confused with the wisdom encouraged by Solomon and personified in Christ Jesus our Lord. The wise man here observes those who “getteth wisdom,” and follows with a blessed implication concerning those who do so.

Wisdom attained and applied, like all other things acceptable to God, is a gift of grace. We may assert, with confidence, that all that matters, is of grace. Yet, we are encouraged to be active in the pursuit of wisdom and that with due reference to Christ. The implication is clear that not all get wisdom. All who love the Lord Jesus Christ do and grow therein.

The word for “wisdom” takes on special

meaning here in that the idea of “heart” or “sense” is incorporated into the definition. The idea of sense would be in reference to an understanding of who we are in God’s sight and would further look to His presence and the inclination to respond to Him. In that “heart” is involved in the definition we may also think of the affections both toward God and others. *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezekiel 36:26.* We are again reminded that it is the Lord who imparts to us desires that are precious and unerringly toward Him. Matthew Henry wrote: “...take pains to get wisdom, to get knowledge, and grace, and acquaintance with God...”

The wise man declares that in doing so one “loveth his own soul.” This seems to run counter to many things in scripture that direct our thoughts away from self and towards others. We are taught in many ways to despair of hope within ourselves. Certainly, as we think of an old depraved nature we do so as a matter of necessity in longing for the mercy of God. But, in encouraging unity Paul stressed deference to others: *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Philippians 2:3.* In a similar fashion Paul wrote to the Romans: *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt*

*to every man the measure of faith. Romans 12:3.* Evidence of regeneration is given in our estimation of others: *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John 3:14.*

Such precepts evidently set forth the example of Christ realized in us (who made Himself of no reputation). And, we are reminded of the mandate of Christ: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13:34.* Is the thought of loving one's own soul in conflict with these things? The value of our soul is set, not by us, but by Christ Himself. It was He that asked the question: *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matthew 16:26.* Ultimately, it was for the souls of His people that He made the ultimate sacrifice and offered His own soul in our stead. The question then becomes, how shall I devalue that upon which my Lord set such a price?

It is obvious that there is no selfish motive implied in this verse. It is rather that, knowing the value of our soul we treasure what our Lord "bought with a price" and realize that it is in our regenerated souls that we are able to hold fast

to the greatest treasure of all – Christ Jesus our Lord and the life that we sense in knowing Him. It is written of Christ that "...having loved His own which were in the world, He loved them unto the end." It was not merely that He sustained an emotional tie to them; it was that He continued acting out His love to them. In loving our soul, we endeavor to nourish and provide for its health and well-being so enhancing our love to Christ our Lord. Getting wisdom means getting Christ. The difficulty here is in separating this thought from the self-loving and selfish attitudes of men. The fact is that we love our soul as the vehicle through which we sense the life of God and our identity with our Redeemer God.

The wise man further adds that in keeping or guarding understanding we find good. Understanding accumulates and compounds in nourishing our soul (David called it his "darling"). A lifetime is spent in getting spiritual understanding and we do well to review and be exercised in the things we have been given. Paul's great aspiration was that he might "win Christ," and the "excellency of the knowledge of Christ" was valued by him above all else.

O that we may ever be found in pursuit of Christ and so "love our own souls." *bhs*

---

## The Presence of God – Dr. Ron Rumburg

We know that God is everywhere present; He is all-knowing; He is all-powerful; and yet we need to experience His presence in a special way. He is present in and through His Word. The child of God has God the Holy Spirit's indwelling presence, but there is a sense that the Lord's child needs to have the presence of God the Father in personal and public worship. A child should desire to be in the presence of his father. That is normal. Those who have been born into God's family, by the new birth, desire the presence of their Father who is perfect as well as all powerful; thus His care is infallible. God is everywhere present before all His creation; but God is especially present before His new creation in Christ.

"For through him (God the Son) we both have an open way in, in one spirit (God the Holy Spirit) unto the father (God the Father)." Therefore our way into God's presence is through the Triune Godhead. Here is how we have "an open way" into God's presence.

Thus we are no more strangers and foreigners but citizens with the saints as a part of the household of God. The foundation upon which our saving relationship with God is built has Jesus Christ as the head of the corner-stone. Those in Christ are the material that is used for the building that becomes a holy temple in the Lord and a habitation for God by the Holy Spirit.

Our access, our open way in, has been established. "But now in Christ Jesus, ye which a while ago were far off, are made nigh by the blood of Christ" (Eph. 2:13). The presence with our Father in worship is established at great cost through the sacrifice of Christ. Since we "are made nigh" we may "come nigh" (Lev. 10:3) and as a result we should "draw near" (Heb. 10:22).

Our adoption into the family of God is evidenced by our love to be drawn into our Father's presence. Those of us who have the Spirit of adoption love the presence or worship of our Father. Remember when David said he was glad when they said, "Come let us go up unto the house of the Lord." Since our way is open we may enter by prayer or praise into His presence.

Drawing nigh to our Father will bring us into His holy company. This causes us to have a greater appreciation for holy things. Jeremiah Burroughs explained, "And by drawing nigh to God often, you will come to increase your graces abundantly. How will your graces act? The presence of God will draw forth the acts of grace as the presence of the fire draws ... out heat. So the presence of God will draw forth our graces." Remember, some of the graces are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, etc.

Those who foster a familiarity in the presence of their Father's will escape the terrors of death for though they walk through the valley of the shadow of death they fear no evil "for Thou art with me." John Preston (1587-1628) one of the fathers of the Puritan Movement died at a friend's house on the Lord's Day, July 20, 1628. As he lay dying he was asked if he feared death seeing it was so near; "No," whispered Preston, who had enjoyed the presence of God, "I shall change my place, but I shall not change my company."

"There is nothing in the world more pleasing to God than to have His saints come into His presence. What delights a father more than to have his children about him.... The truth is, one great reason why God suffers you to fall into afflictions so much is that you may come running to Him." Jeremiah Burroughs (1599-1646)

---

"When Christ lived a perfect life, we believers lived a perfect life. And when Christ died on the cross, we believers died on the cross." In other words, Christ didn't just live and die for us. Rather, we are so united to him by faith that God sees his perfect life as our life and his death as our death." -- Jerry Bridges and Bob Bevington in *The Great Exchange*

"But the wonder of grace is that when Peter repented and thought he was good for nothing, he actually became more fruitful and serviceable than before, for the Lord delights to use broken vessels." – Joel Beeke in *Walking as He Walked*