

Don Fortner: "When sinful men make their reason the basis of believing something, there is no limit to the nonsense that will be passed off as Bible doctrine! Always be prepared to give up any doctrine or practice that is not found in holy Scripture; and to embrace everything revealed in the Book of God--no matter what the sacrifice, no matter what the consequence!"

### 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)*

74.. Q. What is forbidden in the sixth commandment?

A. The sixth commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto (Acts 26:28; Gen. 9:9).

75. Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery (Ex. 20:14).

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WXTH-LP 101.7 FM– In Richwood

#### Services:

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

Volume 14, No. 30

July 25, 2021

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### O LOVE THE LORD

*O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD. (Psa. 31:23-24)*

The love of David for the Lord is everywhere evident in the Psalms. Unlike many who claim to love the Lord, David diligently exhorted others to do the same. In another Psalm his words were “Come and hear, all ye that fear God, and I will declare what He hath done for my soul (Psalm 66:16). In this Psalm David had called attention to several things that caused him to finally erupt with this word of encouragement to love the Lord. In verse 5, we read, “into Thy hand I commit my spirit; thou hast redeemed me, O Lord God of truth.” There is no greater declaration of confidence and assurance than this. How empty are the typical pledges to serve the Lord coming from those who continue to pursue their own way. He then writes of liberty. *And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. (Psalms 31:8)*. How amazing and how wonderful that while being fully committed unto the Lord, David had a sense of freedom to move about and claim the benefits provided by His gracious Lord. He was preciously able to rely fully on the providential care of the Lord and so in v. 15 declares, “My times are in Thy hand...” There is much more to be observed in this wonderful Psalm and thus to understand why David comes to the end of his Psalm with the urging of the love of the Lord upon all His saints.

Like many other things, the words “I love the Lord” roll easily off the lips. Other actions often cast doubt on the sincerity of the claim. Our Lord did not hesitate to give the means of

validation. “If ye love me, keep my commandments.” Jesus put into action what He claimed. John wrote, *Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (John 13:1)*. We would certainly consider the circumstances at the time of this writing – a time when an ordinary man would have thought on his own impending doom. The words “having loved His own” can mean no less than that eternal love we understand from such words as those of Jeremiah 31:3. But to add “He loved them unto the end” might cause us to pause and think here. We note His actions that followed. First, He washes the feet of the disciples. He not only loved them, but He also acted in love toward them. He took the place of a servant. Then He proceeds to minister to them and to give such instruction as to assure their comfort in the times to come.

With the words “O love the Lord,” David was not encouraging a mere claim of adoration. It was to the full expression of the love professed. John MacArthur wrote on this passage: “Biblical love includes an attitudinal response and demonstrated obedience (cf. Deu 6:4-5; Deu 10:12; Joh 14:15, Joh 14:21; Joh 15:10; 2Jn 1:6). The assurance of both reward and retribution is a biblical maxim.” It would seem that David intended the expression of an attitude displaying both a sense of being preserved in

Him and in seeing His majestic justice as well. A favorite quote of many (including me), is *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. (Mark 12:30)*. This is quoted from Deuteronomy 6:5. It speaks volumes as to the depth of meaning when we speak of loving the Lord. We are to love with the affections to be sure. This is not the fickle feelings often expressed by men. It is rather that which we find expressed in the Song of Solomon and shown by example in Christ. In the depths of our being, our soul, saints are given to a sense of absolute devotion of all our faculties. The Psalmist spoke to his own soul of necessary confidence in the Lord. Our minds are to be given over to the being and existence of God, the person and work of Christ Jesus our Lord, and to being instructed by the Holy Spirit. All our strength, mind and body, is to be given into the service of Him who has loved and preserves us. Moses used the term "might." Gill wrote of that as "with the greatest vehemency of affection, in the strongest expressions of it, and with all the strength of grace a man has."

Newton's third law of physics states that for every action there is an equal and opposite reaction. Every action of the Lord is infinite in accordance with His being and all opposition to the will and purpose of God is met with an infinite response. He "plentifully rewards the proud doer." Spurgeon observed that in this expression of love "there is more beauty

because it reveals love towards a smiting God." As we are made to witness the manifestation of the divine reaction toward pride, we are given even stronger reason to love Him more. We are reminded here of the words of James: "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

The exhortation continues: Spurgeon commented here, "*Be of good courage. Keep up your spirit, let no craven thought blanch your cheek. Fear weakens, courage strengthens. Victory waits upon the banners of the brave.*" Strengthening from the Lord is the promise to all who hope in Him. *The LORD is my portion, saith my soul; therefore will I hope in him. (Lamentations 3:24)*.

Robert Hawker offered these comments here: "These words will come home with double strength and recommendation, if we consider them as the words of our adorable Redeemer, dictated by the spirit of prophecy. And who but must love Father, Son, and Spirit, in such views of covenant love, and grace, and mercy, as are treasured up in his person; and secured to all his faithful, to all his redeemed, sinners made saints, and preserved, and called, in Christ Jesus?"

Are we so identified as the saints of the Lord by the evidence that we have heard the call, "O love the Lord!" May He hear our prayer on bended knee, "More love to thee, More love to thee." *bhs*

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## DIVINE SOVEREIGNTY AND EVANGELISM

"The greatest evangelists this world has ever known have been men who have believed in the sovereign, free election of God. Let us not forget that! Two of the greatest evangelists that England has ever produced have been George Whitefield and Charles Haddon Spurgeon, and they both preached and believed in unconditional election. They said that no man is saved unless God has chosen him and set him ...apart for Himself - the doctrine of Romans 9 -- yet they were two men who were indefatigable as evangelists, urging men and women to believe on the Lord Jesus Christ. The same thing

can be said of others in other countries: Howell Harris and Daniel Rowland in Wales; Jonathan Edwards in America, Samuel Davies, the writer of many hymns, and David Brainerd, who evangelized the Indians. All these men held this high doctrine of election, but they were indefatigable in their evangelism and in their praying. But here is another interesting thing. The founders of the great missionary enterprise, the modern missionary movements, were all men who held to this high doctrine of Romans 9. William Carey believed that if someone was saved it was because this was the purpose of God according to election; and yet he was, in so many senses, the father of the modern missionary movement." -Martyn Lloyd-Jones (Romans - Saving Faith)

--Contributed by Kelly Tyler

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### THE GREATEST PRIORITY

This must be the chief pursuit of our lives today. God must be the greatest priority in our life. We must seek to know more of his glory with everything in our being. Every decision we make must have God as our primary concern. Wherever will most glorify God must be our highest priority. We must not look for what is easiest in life. We must not choose the path of least resistance. Neither must we follow the crowd for fame and fortune. We must not pursue what looks the most appealing. Instead, we must prioritize the glory of God in all that we do.

Whatever will most honor God is the path we must choose. May every one of us pray what Moses prayed [Show me Thy Glory]. May we seek to know God more fully, love him more deeply, and behold his glory more closely. May God fulfill this request in our lives.

--Steven Lawson, *Show Me Thy Glory*

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### RECEIVING CHRIST AS OUR ALL

The receiving of Christ unto salvation not only concerns His sovereignty but also His supremacy. The gospel does not call us to receive Christ as an addition to our life, but rather as our life. Jesus Christ is not to be treated as an accessory to our lives in the same manner that a belt or pair of shoes might accessorize a certain outfit. It is the worst thing to tell sinners that they have a great life, a wonderful family, a beautiful home, and a great job, but they lack one thing to make it all complete—a personal relationship with Jesus Christ! Such language portrays Jesus as a cherry on top of an already great life. At best, it makes Him nothing more than a necessary or complementary addition. Such language degrades Christ to the point of blasphemy. It is foreign to the Scriptures and to those saints throughout the history of Christianity who best understood the supremacy of His person and the privilege of His gospel. In contrast, Puritan preacher and author John Flavel (1627–1691) speaks of Christ this way: ‘O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures! But, O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged Him in making the comparison this way. O black sun and moon; but O fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, even fair Lord Jesus! O all fair things, black, deformed, and without beauty, when ye are set beside the fairest Lord Jesus! O black heaven, but O fair Christ! O black angels, but O surpassingly fair Lord Jesus.’

--Paul Washer, *The Gospel Call and True Conversion*