

All our bad does not make us harder to save, and all our good does not make us easier to save. What saves us is Christ, and therefore all we contribute is honesty—admitting we are sinners and casting ourselves on him. —Dane Ortlund

The Baptist Catechism (Keach's Catechism)

1677

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

Q. 82. Which is the ninth commandment?

A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbor."
(Exodus 20:16)

Q. 83. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.
(Zech. 8:16; Acts 25:10; Eccles. 7:1; 3 John 12; Prov. 14:5, 25)

Q. 84. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is pre-judicial to truth, or injurious to our own, or our neighbor's good name.
(Eph. 4:25; Ps. 15:3; 2 Cor. 8:20-21)

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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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BE STILL, MY SOUL

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. (Psalms 42:5)

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God. (Psalms 42:11).

It would be good to read all eleven verses of this Psalm. The writer of this Psalm is not clearly identified. F. B. Meyer strongly asserts that it is David. If that be the case, then David would be the author of the next Psalm as well because the last verse of both Psalm 42 and Psalm 43 are identical. It is evident that there is a thirsting after God out of a condition of distress. Meyer insists that this is referring to David's yearnings during Absalom's rebellion. Others believe it may have been during the time earlier in David's life when he was relentlessly pursued by Saul. Both times produced great anxiety and even doubt as to the Lord's interest in him. Both situations may well have been the reason that David begins to commune with his own soul.

Meyer wrote of this Psalm that it was a favorite of the early Church who were driven to the Catacombs. Many designs of hunted deer are found there. So, is the thought of the Psalmist as that which is experienced in the depth of his being. It is to be feared that the ability to commune with oneself or soul is often neglected. I am often reminded of the words of another Psalm in this regard: *I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. (Psalms 77:6)*. We tend to deal in a superficial way in our communications with others and that often carries over to self as well.

We endeavor to find comfort in rehearsing biblical facts to ourselves. We would be assured in the matter of Gospel truth, and it is well that we do. But it is in God that we find true peace and consolation. It is not just that the Lord is committed to the care of His people; He would commune with them as well. That is the need for which the troubled soul cries. And it is the reason that we would direct the question to our soul.

The thought of one talking to himself is often the reason for ridicule. Yet, there may be many reasons for doing so. I recently stood by as a technician was diagnosing a problem. He was speaking and I thought he was speaking to me. When I asked, he informed me that he was talking to himself and continued to analyze aloud the things he was testing. Many have suggested that it is wise to pray aloud, even in private, so that we engage our senses in the act. Whether we verbalize or not we need to talk to ourselves in times of trial and distress and so express to ourselves both needs and hopes. Robert Hawker commented on v. 5 in this way: "The holy mourner seems to have found strength from having given vent to his full soul, and therefore expostulates with himself and his unbelief. What! shall I despond, shall I be cast down, who have found God faithful in all that is past? Will Jehovah be less Jehovah to me than

to all his people? Will Christ's suretyship be less blessed to me? has his blood lost its efficacy to cleanse? can his righteousness justify me no more? Oh no! I will believe. I will depend. I have hope and sustaining grace still, though the comfortable views of Jesus's smiles; I see not."

The Psalmist looks to the past and is encouraged. Again, quoting Meyer, "...the fugitive recalls the festal crowds, wont to gather at the holy feasts. But when such thoughts oppress us, we should turn our hearts to God and in touching Him, we cease to be lonely." We should be quickly reminded of such passages as, *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Hebrews 12:22-24)*. Ian Hamilton, writing in the Banner of Truth, observed the following. "Preaching Christ is to come from men who have experienced the power and grace of the Saviour in the depths of their own souls. John Owen, among the most cerebral of Puritan theologians, understood this sine qua non: What am I the better if I can dispute that Christ is God, but have no sense of sweetness in my heart from hence that he is a God in covenant with my soul? ... Let us, then, not think that we are anything the better for our conviction of the truths of the great doctrines of the gospel ... unless we find the power of the

truths abiding in our own hearts, and have a continual experience of their necessity and excellency in our standing before God and our communion with him (Works, vol. 12, p. 52)." Thus, the cry, "O my soul..."

In both of these verses, "hope thou in God" is the key direction he would give to his soul. After all it is Christ in you that is the hope of glory. We would then lay emphasis on the thought of "in God." We are living in a land where the words "In God we Trust" are engraved in our coinage. Yet, as a nation we give the impression that we are neither in God nor trusting Him. Where that hope is "in God" we may safely anticipate that we will be moved to joyous praise for "the help of His countenance. (v. 5)" In verse 11, we shall praise Him for the "health of my countenance."

We would remember the first verses of this Psalm: *As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? (Psalms 42:1-2)*. So, the direction we would give to our souls is that our interest is first and foremost found in the presence of God. "Salvations come from the propitious face of God, and He will yet lift up His countenance upon us. Note well that the main hope and chief desire of David rest in the smile of God. His face is what he seeks and hopes to see and this will recover his low spirits, this will put to scorn his laughing enemies, this will restore to him all the joys of those holy and happy days around which memory lingers (Spurgeon)." *bhs*

Which Man Was More Free? – Tim Challies, *Blog October 26, 2022*

It is a question an author once asked, a question that intrigued me. Which man was more free: was it the emperor or was it the missionary? Was it Nero or was it Paul? Was it Nero in his palace surrounded by attendants, his table overflowing with delicacies, his eyes overwhelmed with visual delights? Or was it Paul in his prison cell

surrounded by soldiers, bound by chains, dependent upon the charity of others? Was it the man who was free to come and go as he pleased or the man who was held captive? It is always an exercise in encouragement to read the book of Philippians, but the encouragement flows all the more when we consider the context in which Paul wrote it. Scholars agree that Paul wrote this letter from prison and most likely the prison in Rome in which he was confined around 62 AD. He writes to the citizens of a Roman colony in Philippi to remind them how to live as citizens of a heavenly kingdom here on earth. He writes to encourage them and to rejoice in all God has done and is doing. He writes as a man who, though bound, is free as free can be.

It was not when he was freely treading the road between Athens and Corinth but when he was a prisoner of the Imperial Guard that he said, “rejoice in the Lord.”

It was not when he was standing before great crowds of eager listeners but when he was able to speak to only one or two at a time that he wrote with humility, “I want you to know, brothers, that what has happened to me has really served to advance the gospel.” It was not when he was receiving acclaim and affirmation but when he himself was in the darkest of circumstances and facing the possibility of death that he commanded, “Do all things without grumbling or disputing.”

It was while he was within the stark walls of a prison that he wrote, “Rejoice in the Lord always; again I will say, rejoice.” It was when his mind may have been overwhelmed with anxieties that he commended the value of constraining our minds to think about whatever is true, honorable, just, pure, lovely, commendable, excellent, and worthy of praise. It was when he was indefinitely confined and uncertain of his future that he said, “I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me.”

What could have been the epistle of fear is instead the epistle of faith. What could have been the epistle of grumbling is instead the epistle of cheer. What could have been the epistle of doubting God’s goodness is instead the epistle of hope, joy, and spiritual encouragement.

Nero may have been nominally free, but was more rightly bound—bound by sin, bound by paranoia, bound by dissipation despite his high circumstances. His life would end in an ignoble death that was either by his own hand or by the hand of a friend. His reputation is one of abnormal cruelty and he has gone down in history as the man who serenely played music while Rome burned around him, possibly at his command.

Paul may have been nominally bound, but was more rightly free—free to love, free to serve, free to worship despite his low circumstances. His life would end in the glory of martyrdom and he would gladly face the executioners to receive the crown of glory. His reputation is one of unsurpassed devotion to God and he has gone down in history as the foremost theologian of the Christian faith.

So which man was more free: was it the emperor or was it the missionary? Was it Nero or was it Paul? The answer is plain as day. And the answer challenges us that we are most truly never bound, for nothing can imprison our hearts and keep us from rejoicing. Nothing can bind our mouths and keep us from professing Christ. Nothing can bind our abilities and keep us from serving others. Nothing can keep us from glorifying God and serving out the purpose he has assigned to us, whether in a palace or a prison. We are always free to love, free to serve, free to worship the God who has saved us and will someday receive us to his side.