

There is nothing standing in the records of eternity against any soul that believes in the Lord Jesus Christ. —Charles Spurgeon

To suppose that temporal things are too little for our condescending God, is to forget that He observes the flight of sparrows, and counts the hairs of his people's heads. Besides, everything is so little to Him, that, if He does not care for the little, He cares for nothing. -- Charles Spurgeon

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. 57. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, or any other way not appointed in His Word.

(Rom. 1:22-23; Deut. 4:15-16; Matt. 15:9; Col. 2:18)

Q. 58. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are, God's sovereignty over us, His propriety in us, and the zeal He has for His own worship.

(Ps. 45:11; Ex. 34:14; 1 Cor. 10:22)

THE RIVERSIDE BAPTIST CHURCH

55 Avenue A

P. O. Box 628

Richwood, WV 26261

B. H. Seacrist, Jr., Pastor

Phone 304 846 6406

Email: branthsi@msn.com

Website: www.riversidebaptistchurchwv.com

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 15, No. 41

October 9, 2022

MUTUAL POSSESSION

My beloved is mine, and I am his: he feedeth among the lilies. (Song of Solomon 2:16)

The relationship of our Lord with His people is very often described as one of mutual possession and is a source of mutual delight to both. It is that which should be exercised. It should not be approached as a right but as a participant in the joyful relationship ordained of God and enabled by His marvelous grace. The Song of Solomon pictures to us in very beautiful and poetic terms the nature of such a union as believers enjoy in Christ in every aspect of it. It is known as individuals, as local bodies, as the redeemed considered in any time and place. The tendency in religion is to retreat to a calculated and logical system of ordered and defined participation. (We like a simple recipe). The design of the Lord is rather that the relationship should be experienced, treasured, and possessed. It involves both grace and responsiveness and therein is understood what God does and what He requires. His terms are of tenderness and love expressed.

While grace shows us a voluntary participation by God in salvation, it gives us a voluntary response in love to Him. Thus, we see the matter of choice and Grace being manifested in the claims exercised here. This Song of Songs is filled with endearing terms that address things that men are hesitant to express. Yet, in that which has been given us in the matters of human nature are elevated to inexpressible terms as we are risen up to meet the affections of our Lord for us. The thought expressed in our text may seem to be

oversimplified if we leave it as a simple matter of that procured to us in the redemptive work of Christ. The intent in redemption is far deeper than a mere claim to being saved. It involves the expressions of divine love to us and in us. We see the thought repeated in Song 6:3. The desire of the Lord is acknowledged in *I am my beloved's, and his desire is toward me. (Song of Solomon 7:10)*. Reflected here is the aim of the Lord as we understand it in the word of the prophet: *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (Jeremiah 31:33-34)*.

We would then explore how this relationship comes to pass. (Much here is inspired from reading Dr. Gill on this subject). As to order all will quickly acknowledge that we love Him because He first loved us (1 John 4:19). Because of this we gladly sing “He loved me ere I knew Him.” His is an everlasting love and with lovingkindness we were effectually drawn to Him. That He is ours is far deeper than a mere figure. It entails both faith and love. He is the gift of the Father -- *Jesus answered and said*

unto her, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (John 4:10).* (And He did). He gave Himself as a sacrifice – “Greater love hath no man than this...” (John 15:13). A man who truly loves his wife has no hesitation to sacrifice his own life for her. He is ours by virtue of espousal – consider, *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. (Isaiah 54:5).* He is ours by possession: *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (Ephesians 3:17).*

We are His in the relationship wherein His love to us is freely expressed. We are the gift of the Father to Him: *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (John 6:37).* He further acknowledged the gift of the Father in His High Priestly prayer: *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. (John 17:6).* We are His by purchase: “...bought with a price.” And in consideration of the price that was paid, His possession of us takes on more than a mere slave being rescued – it is the act of infinite love and devotion to its object. We are His by conquest: *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (2 Corinthians 10:5).* And we are His by voluntary

surrender. The words “I am His” may seem simple on the surface but reflect that whole effect of grace on those who are the recipients of it. Men have tried to express this thought regarding many human relationships, but none can reach to the depths and heights to which this simple expression of faith attains.

By our possession of Him and being possessed by Him we are brought to experience undefined delight. We understand His omnipresence to specially apply in Him being always with us. His omniscience assures us that He knows our every need and is ready to supply it. His omnipotence is ever engaged to protect us against all enemies. All His perfections are engaged for us. His person is in us as the “hope of glory.” His blood cleanses from all sin and His Spirit sanctifies and conforms us to His image.

We are His and are delightfully given over and delightfully surrendered; we are chosen and called to serve in union with Him. It is more than a kindred spirit that we have – we are joined more as the figure of husband and wife only infinitely more so. A great mystery indeed: *This is a great mystery: but I speak concerning Christ and the church. (Ephesians 5:32).*

It is a mutual delight. “He feeds among the lilies as to observe and take pleasure in what He sees as this ordained relationship in expression of deepest love and pleasure. He observes this blessed outcome of the work of Christ in redemption. His people are developed by His mercy and grace. It is all to the delight of His people that they may say “He is mine” and to the praise of His glory that there is a people who joyfully declare, “I am His.” *bhs*

WE DIE with CHRIST but LIVE by FAITH

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. —Galatians 2:20 This is a wonderful statement of a Christian’s own spiritual identity. Paul starts with this fact: “I was crucified with Christ.” That looks back to the historical event of the Cross when we were one with

Christ as He bore our sins. Were you there when they crucified my Lord? Yes, you were. All of us who believe in Jesus Christ were there at the Cross. God placed us there even though we hadn't been born. Everyone who ever believed—whether the Old Testament saints looking forward to the Messiah, or His followers in the New Testament, and every believer since—all of us who have been forgiven were there in Christ at His death. We shared His death. Paul says in Romans 6 that we were buried with Him and were raised with Him to newness of life. What an incredible reality! Our sins were paid for because we were crucified with Christ. That is why we are not under any condemnation. That's why Jesus said just before He died, "It is finished" (John 19:30). The penalty was paid in full. The list of charges against us was wiped out. God wrote "cancelled" over our debt. Now we live a new life, raised with Christ in oneness with Him. Paul says it is not really I who live; it is Christ who is living in me. This is a profound mystery, because clearly Paul is still alive. He says that he is living his life in the flesh by faith in the Son of God. Which is it? Am I the one living in my body or is it Christ? This is one of those paradoxes of the Christian faith that people often ask me to explain. They say, "John, can you explain the sovereignty of God and human choice? Can you explain election and free will?" No, I can't. I can just tell you they are both in the Bible. I don't understand how God harmonizes in His mind that if I'm saved, it is by God's doing, but if I reject Him, it is my doing. That is beyond my grasp, which makes me more confident that men did not write the Bible. Human editors and writers would have fixed things like that to make it seem more logical, but God presented them in such a way as to leave us wondering at how His wisdom is beyond ours.

--John MacArthur

Accepting and Deciding – A. W. Tozer

The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before my Father and his angels. —REVELATION 3:5 It is time for us to seek again the leadership of the Holy Ghost. Man's lordship has cost us too much. Man's intrusive will has introduced such a multiplicity of unscriptural ways and unscriptural activities as positively to threaten the life of the church. These divert annually millions of dollars from the true work of God and waste Christian man-hours in such vast numbers as to be heartbreaking. There is another and worse evil which springs from this basic failure to grasp the radical difference between the natures of two worlds. It is the habit of languidly "accepting" salvation as if it were a small matter and one wholly in our hands. Men are exhorted to think things over and "decide" for Christ. By a complete misunderstanding of the noble and true doctrine of the freedom of the human will, salvation is made to depend perilously upon the will of man instead of upon the will of God. *Gracious and loving Father, help me to submit to the leadership of the Holy Spirit and reject human lordship this day, that I may live according to Scripture to the glory of Your name. Amen.*