

One hour in Heaven will make us forget all our sorrows! As the sun dries up the water, so one beam of God's glorious face will dry up all our tears!

--Thomas Watson

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)

66. Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required (Ez. 22:26; Amos 8:5; Mal. 1:13), and the profaning the day by idleness (Acts 20:7, 9), or doing that which is in itself sinful (Ez. 23:38), or by unnecessary thoughts, words, or works, about worldly employments or recreations (Jer 17:24-27; Is. 58:13).

67. Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own lawful employments (Ex. 20:9), his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day (Ex. 20:11).

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Services:

Sunday Morning 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 17, No. 33

August 18, 2024

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### DELIVERED IN THREE TENSES

*But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; (2 Corinthians 1:9-10).*

In consideration of this so great salvation, we see ourselves as the beneficiaries of a past, present, and future deliverance, but also in the context of spiritual life and death. Our aim in embracing this topic is that we should reflect on the past and look to the future with great expectation and that these things should act upon us with a sanctifying influence in the present.

It is hard for us to imagine the violent environment in which the Apostle Paul ministered and what it would be like to face imminent death. Thus, he often reflected on the ever-present threats to his life, but he rejoiced in the deliverances he experienced. Many of these deliverances were attended with much pain. Consider the ordeal at Phillipi. Yet, his testimony acknowledged the divine purpose that “...we should not trust in ourselves...” The context of this statement makes for a specific reference but suggests a model for personal assessment. Salvation may, indeed, be referenced in three tenses and in the life of the believer it is ongoing... “Who maketh thee to differ...” in the matters of deliverance.

Who delivered us from so great a death. Consider the manner of death that was imposed upon many of the early Christians and many since. None was so great as the death of our Lord Jesus Christ and that He enduring that death might enable the deliverance that Paul here speaks of so graphically. Certainly, Paul had

reference to the stoning of Stephan, of himself, and many have been martyred down through the ages by burning and being thrown to animals. This because of their love of Christ and the Gospel. But death is especially great when endured without Christ. We would do well to allow memory to teach us of deliverances in the course of our past (close calls, illnesses, trials, etc.). Salvation is a past deliverance. It began in the eternal counsel of God. The mystery is so profound as to defy human understanding and certainly leave no one who is saved with any claim to personal choice. It was secured at the cross – Jesus was there to deliver us from the very thing which He was suffering. It is witnessed by our present state. If we are now saved and in possession of the evidence, it was in the past that we were saved.

Having duly noted the situation with Paul and that he faced physical death, we would now endeavor to apply these thoughts spiritually. It is sad that the prospect of spiritual death is so lightly considered by so many and even many professed believers. It is a great death because our fallen estate is complete and irrecoverable. It is great because it is eternal. Just as sure as there is eternal life to be had in Christ, without Him, death is eternal. It is great because of its intensity. Our Lord described it as “weeping and wailing and gnashing of teeth.” And we are ever to be reminded that this is what He endured for us on the cross. It is great because of its totality

– it involves the entire person. And it is great because of its finality. There will be no change for all eternity.

We detect a note of thanksgiving here with Paul as he was given the more to trust the Lord the more because of the persecutions coming at him from all sides. Thus, it is well observed that the nearness of death has a sanctifying influence on us in that we sense a need of deliverance now. It would be well that we read of the unseen enemies about us. Consider: *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. (Ephesians 6:11-13)*. We would be delivered from the deadly influence of sin and the world: *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, (Jude 1:24)*. Thus, we would move from self-trust to wholly trusting in God (A drowning victim will often continue to flail in the clutches of his deliverer). Our confidence arises from the fact of past deliverances despite the fact that we are always in danger here. A further thought of present deliverance is to be sensed as we walk in the presence of the Lord. Thus, we may by observation know that we are presently in a delivered state. (Spurgeon had three lines of thought on this text: Memory, observation, and expectation).

It is certain that Paul expected his ministry to continue for some time and it did. But whatever expectations he had were clearly committed to the Lord. And so, despite the criticisms of some of the Corinthians, he knew he would be delivered. And we would likewise look to the future with the same glorious hope. Paul wrote to Timothy of His own demise and did so with glowing expectation. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Timothy 4:8)*. We can rejoice at the fact that included in Paul's personal testimony that he includes all that "love His appearing." May it ever be so with each of us. Paul's look to the future included his death and that was good with him because as the Psalmist wrote, "Precious in the sight of the Lord is the death of His saints." The promise was assured through the prophet: *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. (Malachi 3:6)*. We are wonderfully secured by the intercession of our Lord: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7:25)*.

The exhortation is to be carefully observed: *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) (Hebrews 10:23)*. We would draw upon these things in order that we might faithfully and confidently pursue His will. And so it is that we should ever be praising Him as He who has, is, and forevermore shall deliver us.

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## PRAYER AND THE POWER OF THE SPIRIT

Prayer brings the power of the Spirit in Acts 4:24, 31. Leaders are selected and appointed with prayer in Acts 6:6; 13:3; and 14:23. The apostles—the teachers and leaders of the early church—believed that they needed to give as much attention to

praying as they did to teaching the Word (Acts 6:4). All Christians were expected to have a fervent prayer life (Rom 12:2; 15:30; Col 4:2), praying in all sorts of ways for all kinds of things (Eph 6:18). It was expected that spouses might even part from each other for times of sustained prayer (1 Cor 7:5). The Spirit gives us the confidence and desire to pray to God as Father (Gal 4:6; Rom 8:14–16) and enables us to pray even when we don't know what to say (Rom 8:26). All desires must be given to God in prayer—the only alternative is anxiety (Phil 4:6). All people around you should be prayed for (1 Tim 2:1), and the sick should especially be prayed for (James 5:13–16). God hears prayers and answers them (James 5:17–18). Every gift you receive should be “consecrated” through prayer—you should thank God for it lest your heart become hard through an illusion of self-sufficiency (1 Tim 4:5). Prayer should pervade your whole life—we should “pray without ceasing” (1 Thess 5:17), seeking the glory of God consciously in everything we do (1 Cor 10:31). The prayers and praise of our lips is now the most pleasing sacrifice we can offer God (Heb 13:15; cf. Rev 5:8). -Tim Keller, *Prayer*

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Prayer is our Christian duty. It is an expression of submission to God and dependence upon Him. For that matter, prayer is arguably the most objective measurement of our dependence upon God. Think of it this way. The things you pray about are the things you trust God to handle. The things you neglect to pray about are the things you trust you can handle on your own.

--H. B. Charles, *It Happens After Prayer*

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“All things for good” is an “afterward” promise, a promise I must take by faith, for it is not always apparent to sight. It's no magical pill to immediately soothe all my pain, no panacea to instantly heal all my wounds, but neither is it meant to be. God's promises settle alongside my pain to strengthen me through it. I lift aching hands in worship, raise a trembling voice in praise, turn tear-filled eyes to the heavens. “All things for good” is God's assurance that if I trust him with the present, he will make good on the future. Stephen was stoned to death, the church was scattered, but the gospel spread with it—God worked it for good! Peter suffered imprisonment, but the church learned the power of prayer—God worked it for good! John was confined to Patmos, but there he received his great vision of the heavenly throne room—God worked it for good!<sup>5</sup> There is no circumstance beyond “for the good” because there is no circumstance apart from the definite plan and foreknowledge of God. -Tim Challies, *Seasons of Sorrow*

The transformed and renewed mind is the mind saturated with and controlled by the Word of God.

—John MacArthur