

"So when the devil throws your sins in your face and declares that you deserve death and hell, tell him this: "I admit that I deserve death and hell, what of it? For I know One who suffered and made satisfaction on my behalf. His name is Jesus Christ, Son of God, and where He is there I shall be also!"

- Martin Luther, Letters of Spiritual Counsel,

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)*

108. Q. What do we pray for in the first petition?

A. In the first petition, which is, Hallowed be thy name (Mt. 6:9), we pray that God would enable us and others to glorify him in all that whereby he maketh himself known (Ps. 67:2, 3), and that he would dispose all things to his own glory (Ps. 83 throughout; Rom. 11:36).

109. Q. What do we pray for in the second petition?

A. In the second petition, which is, Thy kingdom come (Mt. 6:10), we pray that Satan's kingdom may be destroyed (Ps. 68:1, 18), and that the kingdom of grace may be advanced (Rev. 12:10, 11), ourselves and others brought into it and kept in it (2 Thes. 3: 1; Rom. 10: 1; Jn. 17:19, 20), and that the kingdom of glory may be hastened (Rev. 22:10).

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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

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### PERADVENTURE

*In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 2 Timothy 2:25*

The word peradventure is seldom used today and is often designated as archaic. Its meaning, however, is not lost on us as we face the rigors of this present world and often are made to weigh alternative outcomes to any given situation. We are habitually given over to prognostication in assessing present circumstances. We apply our logic and think to predict an outcome. This is all well and good until we begin to anticipate God apart from His word and react in a manner that excuses us from the life of obedience. Our view to possible outcomes and anticipation of what must be in the future is overshadowed by uncertainty. The best we can do is hope for what we think best.

Paul is not suggesting to Timothy that he should think in terms of anything other than the absolute sovereignty of God. But, neither would he have Timothy act in a presumptive manner. God has so ordered His relationship with His people that they should express complete confidence in Him, His Son, and the operations of the Holy Spirit in perfectly carrying out His will. He has further so constituted His people to be reactive to Him in several ways. Certainly, they are to be submissive in all ways. They are to approach Him in repentance and faith. They will love Him because He first loved them. They will worship Him in Spirit and in Truth. And, they will desire all the blessedness to be had in knowing Him, and they will desire the same for others. The thought of uncertainty here is not that God might change from His eternal

purpose. The uncertainty lies in our minds as to what God will have determined to do in all situations – especially in bringing some to salvation.

Meekness is that aspect of the fruit of the Spirit that characterizes one’s consciousness of the presence of God with them. This is in keeping with the instruction of the previous verse: *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2 Timothy 2:24.* Recognition of the condition of those to whom we are sent is intimidating. But, meekness is encouraged in that we are given the task of instructing those who “oppose themselves” and the message we would deliver. They resist the Truth as it is in Christ Jesus our Lord and that to their own destruction. In facing such folk, we are tempted to forget that we were once as they and are sensitive to their condition because of life and grace given us.

The question here is not concerning the will of God. There are two things we know. One is that the inspired Word of God declares that He will have mercy. Notwithstanding the fact that such will be applied to whom He wills, we may expect the application to occur. The second thing is that God must supply all that is needed to effect such a wondrous work as is evidenced by repentance and faith in any. It is in knowing this that we present to those we would teach and persist in knowing that God alone can grant that life and bring to repentance. Many err in

the belief that merit may be found in their method, their message, and their persistence. They portray God as unsure and waiting to see if they succeed. Again, we preach with the desire that God would do what only He can and that this just might be the person.

David, no doubt thought of possibilities when prayed concerning the child born to him and Bathsheba. He prayed and fasted before the Lord for the child's life. Afterwards he went on with this comment: *And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? 2 Samuel 12:22.* He did this even though he had heard from the prophet that the child would surely die.

Joel, the prophet, declared "thus saith the Lord." The need was to "rend your hearts and not your garments and turn unto the Lord your God." A question followed this. *Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God? Joel 2:14.* This might have been another "peradventure." The condition of disobedience and rebellion of the people seemed to dictate that the Lord should move in judgment. But, it could be that the Lord would grant repentance to the people and they would be found blessed and bringing offerings of praise instead.

It is of the Lord to grant that which is required for a divine visitation. We tend to

observe people and conclude that the Lord could have no interest. In fact, we do not know and so should move with the question of Joel: "who knoweth?" With the marvelous and miraculous work of regeneration, men of least expectation are brought to repentance. The Apostle Paul stands as a glaring example of divine movements in a rebellious life. "Who knew?" With each of us who have been brought to repentance toward God and faith toward our Lord Jesus Christ there is confession of an unlikely change. Hearts and eyes have been opened, conviction has been imposed, and confession and submission to Christ have been forthcoming. None of this is the work of men. John Gill wrote: "And though this is not certain, that God will give repentance to such contradictors and blasphemers of His Gospel; yet as it is His will, that all His chosen ones should come to repentance, and that some of all sorts should be saved, and come to the knowledge of the truth; and seeing these things have been brought about under and by the ministry of the Word, it is an encouragement to ministers of the Gospel to continue their instructions in the manner here directed."

Needless to say, the same thought may apply to our Land. Should we not continue to preach and pray with a view toward a national repentance, peradventure God will give us repentance to the acknowledging of the truth?  
*bhs*

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Why does the Father deal so kindly with the children of men? Why did He purpose to redeem fallen mankind rather than fallen angels? The answer is to be found in the fact that the Father loves His Son. The striking difference between angels and men is that the angels were not created in the image of God's beloved Son. Man, however, was—and so God redeems fallen human beings who have lost that image to transform them once again to the image of His Son, Jesus Christ. Because He loves His Son, He eternally purposed to vindicate the honor of the Son by redeeming fallen human beings to become again what He created them to be: bearers of the image of His Son who know, love, serve, and glorify Him. This confirms there is nothing arbitrary about God's eternal decrees and purposes, for the great objective of His sovereign purpose in redeeming the children of men is the glory of the Son He loves. —Bartel Elshout

## Preaching the Name that is above all Others

“Wherefore God hath exalted him, and given him a name above all names.”  
Philippians 2:9, Tyndale’s Translation

We are to preach that there is none other name under heaven given among men whereby we must be saved (Acts 4:12), we should preach boldly in Jesus’ name (Acts 9:27), men are to believe on His name (1 John 3:23; 5:13), and at Jesus’ name every knee will bow (Phil. 2:10). His is a powerful name! The name of Jesus includes all the excellencies of his person, offices and work. His purpose in the incarnation in human flesh, in His impeccable life, in His sacrificial death, in His victorious resurrection, and in His heavenly rule was for His Father’s glory and the redemption of His sheep. His name is displayed in the redemption of His sheep. His name was displayed in the glorification of His sheep. He is the author and finisher of our faith, because of the joy that was set before Him He endured the cross, despising the same and was seated at the right hand of the throne of God (Heb. 12:2). He was highly exalted and given a name above every name that at His name every knee should bow and every tongue confess His Lordship (Phil. 2:9-11).

His name is at stake regarding His faithfulness in leading His people. If He were to fail in their preservation it would tarnish His name. If they were to go astray into final apostasy His name would be dishonored. And His promise would be broken that not one of them can be lost without the ruin of His name (John 17:12). “For the LORD will not forsake his people for his great name’s sake: because it hath pleased the Lord to make you his people” (1 Sam. 12:22). Consider the inspired words in Isaiah, “For my name’s sake will I defer mine anger.... For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another” (Isa. 48:9, 11)?

For His name’s sake He leads His sheep in paths of righteousness and insures their acceptance before the throne of grace. A wayward sheep might be disconsolate and say “He might overlook me” but would it be true that He would overlook a sheep? No! He cannot “for his name’s sake.” No one can charge our Lord with being indifferent toward His name or those He promised not to lose. His name is as good as possessing His eternal salvation. Yes, “him that cometh to me I will in no wise cast out.” Remember David’s declaration and prayer, “All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. For thy name’s sake, O LORD, pardon mine iniquity; for it is great” (Ps. 25:10-11). Remember David’s prayer, “Quicken me, O LORD, for thy name’s sake: for thy righteousness’ sake bring my soul out of trouble” (Ps. 143:11). Our Lord will honor His “great name.” “There is none like unto thee, O LORD; thou art great, and thy name is great in might” (Jer. 10:6). Jeremiah’s plea was, “Do not abhor us, for thy name’s sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us” (Jer. 14:21). His name’s sake is why He will not abhor or disgrace or break His part of the covenant.

His name gives us a passage to prayer. “Whatsoever ye shall ask the Father in my name, he will give it you” (John 16:23). “If ye shall ask any thing in my name, I will do it” (John 14:14). David prayed, “For thy name’s sake, O LORD, pardon mine iniquity; for it is great” (Ps. 25:11). “Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name’s sake” (Ps. 79:9). Daniel was also a man of prayer. How did he pray? “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name” (Dan. 9:19). His name is a focal point for His sheep. They may rejoice in His name (Ps. 89:16). His name is an object of boasting in the Lord (Ps. 34:2). His name is above all others and let us bow!

“As the giving unto Christ a name, which is above every name, doth prove him to be true God, enjoying honour and majesty truly divine: for what else can be meant, ‘by a name above every name?’ so, the bowing of every knee unto him, as of right belonging unto him, doth evince the same truth: for hereby is intended that divine honour, due to God only, should be given unto him.” James Fergusson (1621-1667)

--Dr. Ron Rumburg