

*Be Careful in the Peaceful Times*

*“Let us pray much for humility, and especially for humility in our days of peace and success. When everything around us seems to prosper, and all our plans work well, – when family trials and sicknesses are kept from us, and the course of our worldly affairs runs smooth, – when our daily crosses are light, and all within and without are like a morning without clouds, – then, then is the time when our souls are in danger!”*

*~ J.C. Ryle*



**KEACH’S CATECHISM – Benjamin Keach 1640 - 1704**

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

**Q. 35. What is effectual calling?**

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He does persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

(2 Tim. 1:9; John 16:8-11; Acts 2:37; 26:18; Ezekiel 36:26; John 6:44-45; 1 Cor. 12:3)

**Q. 36. What benefits do they that are effectually called, partake of in this life?**

A. They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

(Rom. 8:30; Gal. 3:26; 1 Cor. 6:11; Rom. 8:31-32; Eph. 1:5; 1 Cor. 1:30)

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**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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### A PROPHET AMONG THEM

*And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. Ezekiel 2:5*

The writer of Hebrews tells us of a long history of prophetic messages and messengers: *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets... Hebrews 1:1*. It is to be observed that in most of these instances the messages were sent to those engaged in rebellion and idolatry. So it was that the commissioning of the prophets was often accompanied by a warning that those to whom they were sent would be unresponsive and hostile to the message and the messenger. Isaiah was told that he was being sent to a people that would not hear. The Lord told Jeremiah that He had: *...made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. Jeremiah 1:18*. This was because of the hostility he and his message would face. During the captivity of Judah Ezekiel was sent to a people that had rebelled against the Lord and continued to do so.

The conditions that Ezekiel faced were not unlike those of our own day. We witness a profusion of worldliness, and contempt for the Word of God. The government seems bent on removing all Biblical influence from our country. There is a concerted effort to silence the message of the true gospel of our Lord Jesus Christ. Religion is moving toward accommodating the will of the unconverted as a compromise to bring them in. Strangely absent

from the smooth-talk of the liberal and the postmodernist is “thus saith the Lord.”

In the face of such conditions, we read that the Spirit entered Ezekiel and set him upon his feet. (v.2). He was to speak to those who had a long heritage of rebellion and idolatry. His would be a Spirit-filled and Spirit-led ministry. It is at this point that the Lord makes a profound point to Ezekiel. By declaring that whether he was heard or whether they desisted from hearing that they would know “there had been a prophet among them.” When the message is the Lord’s and when it is of the Lord it will not be ignored. This leads us to question ourselves. Throughout biblical history we have the record of men and nations responding to the Word of God in a positive way. We also have the record of men angered at the preaching of the truth. We often witness that even today. The sad condition today is that in many instances men are indifferent to what is being preached. Two thoughts come to mind. One is that it may be as in the days of Samuel – “And the word of the LORD was precious in those days; there was no open vision.” The second thought is that what is being preached simply is not of the Lord.

If it is God’s message, it is about His Son. A man was identified as a prophet because He had the Lord’s message. Certainly they spoke of things to come, both good and bad. But, so does the Gospel. It is prophetic in its very nature. The ultimate message was of “righteousness, temperance and the judgment to come.” This

was the essence of Paul's message to Governor Felix, and Felix trembled as a result. He was unbelieving but not indifferent. Thus the Gospel speaks of Christ, His suffering, death and resurrection and His righteousness being imputed to true believers. It speaks of a Spirit-controlled life (temperance). And, it speaks of judgment to come. We know this to be true because God did not spare His own Son who became our sin-bearer. The full fruition of Christ's work is yet future.

If he is God's messenger he will declare that Jesus Christ is come in the flesh (God manifest in the flesh) and has accomplished all that the Scripture said that He would. They will declare the Holiness of God, the depravity of man and the fact that salvation is in Him alone. They will identify Jesus as the ultimate messenger and His message as truth. *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by*

*himself purged our sins, sat down on the right hand of the Majesty on high; Hebrews 1:2-3. Consider that the Lord said to Moses: I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. Deuteronomy 18:18. God thundered from the heavens: "this is my beloved Son, hear ye Him!"*

In that Jesus Christ has come in the flesh it can be truly said that "there hath been a Prophet among us." In that the Gospel is commissioned and guaranteed success there is still "a prophet among us." Our commission is to preach and witness accordingly. To the indifferent and unheeding Ezekiel wrote: *And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them. Ezekiel 33:33.* Consider that in hell deception is gone, memory is enhanced and all things will be clear with regard to the "judgment to come." They will bow and confess that Jesus Christ is Lord. They will acknowledge that "a Prophet had been among them." *bhs.*

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## The Carnal Heart Vs. The Gracious Heart by Jeremiah Burroughs (1600-1646)

Godliness teaches us this mystery: Not to be satisfied with all the world for our portion, and yet to be content with the meanest condition in which we are.

When Luther was sent great gifts by Dukes and Princes, he refused them, and he says, "I did vehemently protest that God should not put me off so; 'tis not that which will content me." A little in the world will content a Christian for his passage.

Mark, here lies the mystery of it: A little in the world will content a Christian for his passage, but all the world, and ten thousand times more, will not content a Christian for his portion. A carnal heart will be content with these things of the world for his portion; and that is the difference between a carnal heart and a gracious heart. But a gracious heart says, "Lord, do with me what You will for my passage through this world; I will be content with that, but I cannot be content with all the world for my portion." So there is the mystery of true contentment. A contented man, though he is most contented with the least things in the world, yet he is the most dissatisfied man that lives in the world.

A soul that is capable of God can be filled with nothing else but God; nothing but God can fill a soul that is capable of God. Though a gracious heart knows that it is capable of God, and was made for God, carnal hearts think without reference to God. But a gracious heart, being enlarged to be capable of God, and enjoying somewhat of Him, can be filled by nothing in the world; it must only be God Himself.

Therefore you will observe, that whatever God may give to a gracious heart, a heart that is godly, unless He gives Himself, it will not do. A godly heart will not only have the mercy, but the *God* of that mercy as well; and then a little matter is enough in the world, so be it he has the God of the mercy which he enjoys. In [Philippians 4:7, 9](#) (I need go no further to show clear Scripture for this) compare verse 7 with verse 9:

*"And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."*

The peace of God shall keep your hearts. Then in verse 9:

*"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."*

The peace of God shall keep you, and the God of peace shall be with you. Here is what I would observe from this text: That the peace of God is not enough to a gracious heart except it may have the *God* of that peace. A carnal heart could be satisfied if he might but have outward peace, though it is not the peace of God; peace in the state, and his trading, would satisfy him.

But mark how a godly heart goes beyond a carnal. *All outward peace is not enough; I must have the peace of God.*

But suppose you have the peace of God, will that not quiet you?

*No, I must have the God of peace; as the peace of God so the God of peace. That is, I must enjoy that God who gives me the peace; I must have the Cause as well as the effect. I must see from whence my peace comes, and enjoy the Fountain of my peace, as well as the stream of my peace.*

*And so in other mercies: have I health from God? I must have the God of my health to be my portion, or else I am not satisfied. It is not life, but the God of my life; it is not riches, but the God of those riches, that I must have, the God of my preservation, as well as my preservation.*

A gracious hear is not satisfied without this: to have the *God* of mercy, as well as the mercy.

In [Psalm 73:25](#),

*"Whom have I in heaven but Thee, and there is none upon the earth that I desire beside Thee."*

*There is nothing in heaven or earth that can satisfy me, but Yourself.*

If God gave you not only earth but heaven, that you should rule over sun, moon and stars, and have the rule over the highest of the sons of men, it would not be enough to satisfy you, unless you had *God Himself*.

There lies the mystery of contentment. And truly a contented man, though he is the most contented man in the world, is the most dissatisfied man in the world; that is, those things that will satisfy the world, will not satisfy him.



## Get in Tune

A sheep rancher in the remote mountains of Idaho found that his violin was out of tune, and, try as he would, he was unable to make the instrument sound the way it should. A frequent listener to a radio station in California, he wrote the station concerning his problem, asking these good people at a certain hour and minute on a certain day to strike the right note for him. This they did: stopping everything else, silencing all other sounds for a moment, they struck that note. In his shepherd's hut in the distant mountains, the shepherd heard that sound, and from that single note he put his instrument into tune again. Thus is the hour of worship, a special time of being in touch with God. Here we listen for the signal-tone He strikes for our lives, for the pitch He gives by which our hearts may be put in tune.