

Unbelief is the cause of all our troubles and failures. This is the strategic point where Satan concentrates his forces against us, and therefore it is here above all that we need divine help. —A.W. Pink

It is much easier to get a text of Scripture fastened in our memory than to get the lesson of the text wrought into our life! —J.R. Miller

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*)

110. Q. What do we pray for in the third petition?

A. In the third petition, which is, Thy will be done on earth as it is in heaven (Mt. 6:10), we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things (Ps. 67: throughout; Ps. 119:36; 2 Sam. 15:25; Job 1:21), as the angels do in heaven (Ps. 103:20, 21).

111. Q. What do we pray for in the fourth petition?

A. In the fourth petition, which is, Give us this day our daily bread (Mt. 6:11), we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them (Pr. 30:8; Gn 28:20; 1 Tim. 4:4, 5).

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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

Volume 14, No. 47

November 21, 2021

SERVING WITH THANKSGIVING

Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. (1 Chronicles 29:13-14)

David had wanted so very much to build a permanent dwelling place on earth for the Lord. He was denied that privilege for several reasons not the least of which was that the divine purpose was that it would be built by David's son Solomon. What he was allowed to do was to direct the preparations for the building. So, he gave to Solomon specific directions for the construction of the building. He set the example in giving materials for all that would be needed. He inspired leaders to do the same. And all the people were inspired so that we read of them: *Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. (1 Chronicles 29:9).* What a far cry is this from the attitude of many who begrudgingly give and in pitiful amounts.

It is consistent with this thought that much that is offered as thanksgiving is regarding material things. The thoughts of roofs over the heads, food and raiment, health and strength dominate typical expressions of thanksgiving. Granted that many speak of family, of love, and relationships. They may even acknowledge some blessedness from the Lord in these things. Many however merely say they are thankful with no reference to a source.

The things that had transpired had a profound effect on King David. He was inspired to praise and thanksgiving of a glorious sort.

Thanksgiving and praise were offered up in the context of total humility. The rhetorical question asked here points to his sense of unworthiness and seeing the same in his people. How easily might David have acted in pride at such an accomplishment and at such leadership. After all, he had directed the furnishing of all that Solomon would need. The effect on him was the opposite of what unregenerate men experience. He did not marvel at what had been accomplished; rather he marveled at what he had discovered within himself and within his people. God could have provided for this building in many ways but chose to do it with the willingness of a devoted people. He chose to allow the joy of serving in this way. The effect was to provoke the very opposite of pride in accomplishment. They, along with David, were able to give thanks for the grace of God in operating in them. So, it was not only that he acknowledged the Lord as the source of the materials, but also that a miracle was worked in their hearts.

We would look to similar thoughts regarding thanksgiving. Paul in writing to the Colossians would have them to put their giving of thanks into a proper context. He would direct them in this way: *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Colossians 3:17).* The tendency here would be

to treat the matter of giving of thanks as an additional thought. It would seem rather that there is no separation between “whatsoever you do” and “giving thanks to God.” Looking to the example in our text we would understand that with doing all things in the name of Jesus would be the same occasion for the giving of thanks. As we are about the business of serving the Lord with gladness might we be reminded of the reason that such an experience is possible. Born again of the Spirit, saved by grace through faith, having received the gift of repentance, and having been embraced by the love of Christ, and so led to serve, how can we not be thankful to be able to serve.

It is a characteristic of those who dwell with the Lord. Isaiah wrote: *For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. (Isaiah 51:3).* We cannot help but notice the company in which true thankfulness is found. It is in the company of such graces as are not obligations but source of delight in which the Lord is honored. John Gill referred to this as “... the presence of God enjoyed; a lively exercise of grace in the saints...”

Where thanksgiving is found God is glorified. It is evident from the consideration of David’s prayer that the intent was to glorify God. In so doing he could not refrain from the praise that rose in his heart and so he prayed before the people. Paul reminded the Corinthians of Gospel blessedness. *Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might*

through the thanksgiving of many redound to the glory of God. (2 Corinthians 4:14-15). Are we aware of the abundant grace that is given us in Christ Jesus our Lord and does our thanksgiving acknowledge that with the glory of God as our aim? It was the aim of David as he marveled with thanksgiving.

The Psalmist once posed the question “What shall I render unto the Lord for all His benefits toward me?” Again, the question answers itself – nothing. But he expressed two things that were an outcome of his consideration of the divine benefits. *I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. (Psalms 116:17).* Both thanksgiving and calling upon the name of the LORD render honor unto our God.

Are we overcome with gratitude at the mercy of our God in this so great salvation? Or are we rather without motive to serve and follow such examples as that of David and the Psalmist? We consider Daniel when he heard of the writing demanding heathen worship on pain of death went to his house and “kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime.” Jonah prayed from the depths “But I will sacrifice unto thee with the voice of thanksgiving.”

And should we not be reminded that our Lord gave thanks for the revelation given to babes like us.

What a precious mandate we have from the Psalmist of old: *Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. (Psalms 100:4).* Again, these are not as servile commandments; they are the exciting privileges given us as eternal sources of delight. *bhs*

"Humility is a deep sense of our own baseness, with a hearty and affectionate acknowledgment of our owing all that we are to the divine bounty; which is always accompanied with a profound submission to the will of God, and great deadness to the glory of the world, and the applause of men." – Henry Scougal, 1650–1678

WE ARE COMPLETE IN CHRIST

Believers in the Lord and Savior Jesus Christ are experientially “in Christ” from the moment they are born again (Romans 16:7; 2 Corinthians 5:17; et.al.).

Many professing Christians tell us that being born again is not enough to make one a complete Christian, and that a born-again Christian may be a deficient Christian.

Some say we are deficient Christians until we achieve what they call “Christian perfection”.

Some say we are deficient in holiness until we experience what they call a “second work of grace” through which holiness is received.

Some say we are deficient in holiness until we achieve what they call “entire sanctification”.

Some say we are deficient in righteousness if we do not fulfill the Law of Moses, especially in keeping the seventh-day Sabbath.

Some say we are deficient in spiritual gifts until we experience what they call the “Baptism in the Holy Ghost”, through which spiritual gifts are received.

Some say we are deficient Christians if we do not follow the doctrines of the leader of their sect.

Believers in the Lord and Savior Jesus Christ are told otherwise by Paul the apostle in Colossians 2:8-10: “Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him”

– Daniel E. Parks

THE COST OF DIVINE WORSHIP

I was just reading of the cost of divine worship from Bro. John Owen: “We are ‘accepted in the Beloved,’ Eph. 1:6. I must not stay to show how, by paying a ransom for us, and ‘bearing our iniquities,’ he hath answered the law, removed the curse, reconciled us to God, pacified his anger, satisfied justice, procured for us eternal redemption; all which belongs to his procuring for us this favour of acceptance with God. The apostle gives us the sum of it, Heb. 2:17, He hath, as a high priest, ‘made reconciliation for the sins of the people;’ on the account whereof they have an ‘access by faith into this grace,’ Rom. 5:1, 2. In this sense have we our access unto God through Christ. He hath purchased it for us. It is no small portion of the price of his blood. Nothing else could procure it; not all the wealth of the world, not all the worth of angels in heaven: none could do it but himself.”

-Cited by Ron Rumburg

There is no way that Christians, in a private capacity, can do so much to promote the work of God and advance the kingdom of Christ as by prayer.

—Jonathan Edwards