

"The person who wants to be justified by works must do more than produce just a few good deeds. He must bring with him perfect obedience to the Law. And those who have outstripped all others and have progressed the most in the Law of the Lord are still very far from this perfect obedience."

- John Calvin

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)*

106. Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer (1 Jn. 5:14); but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's prayer (Mt. 6:9-13; with Lk. 11:2-4).

107. Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is Our Father which art in heaven (Mt. 6:9), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us (Rom. 8:15; Lk. 11:13; Is. 24:8); and that we should pray with and for others (Acts 12:5; 1 Tim. 2:1, 2).

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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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### THE COMPANIONS OF THANKSGIVING

*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 1 Timothy 2:1*

Thanksgiving is meaningless apart from a reference. I have often heard people say, “I am just thankful.” It would seem that their thoughts were more of a state they were in as being content or happy within themselves. Scenes have depicted families sitting around a table prepared for feasting with each member stating for what they are thankful. Again, the thoughts expressed are usually of material provision or health or some other “feel-good” consideration. The 1828 Webster’s defines “thank” in this way: “To express gratitude for a favor; to make acknowledgments to one for kindness bestowed.” Webster proceeded to quote Paul thanking God for the Thessalonians. Hearing one who knows nothing of the grace of God expressing thanksgiving is self-gratification to say the least and sounds much like the Pharisee in the Temple distinguishing himself.

In Paul’s words to Timothy he expresses three aspects of presentation before God as being accompanied by thanksgiving. The first of these, supplication, declares the neediness of the petitioner and might even carry the idea that he is appearing before God as a beggar, having nothing and in need of all things. This would appear to be in keeping with the writer of Hebrews who wrote: *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:16.* Such an approach quickly dispatches any idea of something deserved, but realizes very quickly that one is bidden to come

to our gracious God, through Christ our Lord, with the promise that He dwells with those who are so minded. So, while the sense of need may be overpowering, the promise prevails, and we have cause to thank God that such an approach may be had.

The second word might at first reading seem to be comprehensive enough to incorporate the other two. However, Paul, through the Spirit of inspiration, understood a distinction. It is to be noted that Paul reversed the order of the first two in, *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4:6.* The word used here implies worship and earnest praying. It is that which is evoked when we understand ourselves to have approached God in His holy Temple and so are driven to greater depths of consideration. Paul expressed it thusly in, *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; Ephesians 6:18.* Here we would seize upon the opening phrase – “Praying with all prayer.” By this we understand intensity as opposed to mere formality in praying. Again, in contemplation of the presence of God, we find thanksgiving as an essential expression of the soul to its maker, redeemer and God that such an audience should be granted. For goodness given and hope assured in so coming unto Him, we are constrained to be a thankful people. We would have this

blessedness to be upon all for His glory.

The third expression here is second nature to those who have experienced the grace of God and know of the delight of the blessedness of His hand upon us. We would not forget here that such is to be offered up before God in the behalf of all kinds of men from all walks of life and in every office. We are reminded that the present state of our salvation is dependent on one who intercedes for us: *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.* In imitation of Christ we would endeavor to engage in the behalf of those most needing the grace of God and so desiring that the knowledge of Christ would be realized. If I am able to intercede, it is because of intercession made for me. Such is the companion of thanksgiving.

The mandate for thanksgiving is warrant enough for it. *In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5:18.* We would simply note that everything becomes the accompaniment of thanksgiving. Action in the name of our Lord is to be attended by thanksgiving. Consider the exhortation, *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 Apostle doesn't have to say why. If I am acting in the Name of my Lord, I am doing so as the product of His redeeming mercy and grace and, so I am moved to give thanks to Him

for salvation by the precious blood of Christ.

In reminding the Colossians of their standing with Christ and the confidence to be had, Paul again describes thanksgiving as an integral part of it. *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Colossians 2:7.* Abounding grace is the characterization of what we have and experience in such a state, and the expression of that abundance emerges as effusive thanksgiving. Elsewhere, such is characterized as praise unto God: *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Hebrews 13:15.* Thanksgiving has the glory of God clearly in view: *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 4:15.*

Even in the face of certain shipwreck, Paul found occasion to give thanks. The lifeboats had been cut loose and all visible hope had vanished. At which time Paul exhorted them to eat and so we read: *And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Acts 27:35.* Like Paul, in the prospect of a sinking ship, our cause for thanksgiving is not of this world. *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Psalms 23:5. bhs*

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"Only by an act of SOVEREIGN GRACE ... Christ becomes VITALLY UNITED to the soul. Without this VITAL UNION there is, there can be, no faith. This being the case, a VITAL UNION is formed before faith can have any ground of existence; and consequently a justification which is a necessary result of this union takes place."

– Jonathan Edwards

"There is no other reason to be given, why you have not dropped into hell since you arose this morning but that God's hand has held you up."

– Jonathan Edwards from *Sinners in the Hands of an Angry God*

## JEHOVAH JESUS CHRIST, THE ONLY SAVIOR OF SINNERS

There is only one Savior of sinners.

Jehovah identifies Himself as this one and only Savior: “I, even I, am Jehovah, and besides Me there is no savior” (Isaiah 43:11); “I am Jehovah your God ..., and you shall know no God but Me; for there is no Savior besides Me” (Hosea 13:4); “there is no other God besides Me, a just God and a Savior; there is none besides Me. ‘Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other” (Isaiah 45:21f).

This one and only Savior is identified also as “Jesus Christ .... Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:10-12).

When God’s Word identifies the only Savior as Jehovah in one place, and as Jesus Christ in another place, God does not contradict Himself. Jehovah’s witnesses believe His testimony in both places, and know Him as “our great God and Savior Jesus Christ” (Titus 2:13; 2 Peter 1:1).

When we look to Jehovah alone for salvation (Isaiah 45:22), and when we look to the Lord Jesus Christ alone for salvation (Acts 16:30f), we look to the same Person – Jehovah Jesus Christ, the only Savior of sinners!

– Daniel E. Parks

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IT IS ONLY THE PERSON WHO IS DEEPLY AWARE OF HIS SIN WHO GETS EXCITED ABOUT GRACE, and it is only grace that can give you the courage to humbly face the enormity of your sin.

Grace is the most transformational word in Scripture. The entire Bible is a narrative of God’s grace, a story of undeserved redemption. By the transformational power of his grace, God unilaterally reaches into the muck of this fallen world, through the presence of his Son, and radically transforms his children from what we are (sinners) into what we are becoming by his power (Christ-like). The famous Newton hymn uses the best word possible for that grace, amazing.

So grace is a story and grace is a gift. It is God’s character and it is your hope. Grace is a transforming tool and a state of relationship. Grace is a theology and an invitation. Grace is an experience and a calling. Grace will turn your life upside down while giving you a rest you have never known. Grace will convince you of your unworthiness without ever making you feel unloved.

Grace will make you acknowledge that you cannot earn God’s favor, and it will remove your fear of not measuring up to his standards. Grace will confront you with the fact that you are much less than you thought you were, even as it assures you that you can be far more than you had ever imagined. Grace will put you in your place without ever putting you down.

Grace will enable you to face truths about yourself that you have hesitated to consider, while freeing you from being self-consciously introspective. Grace will confront you with profound weaknesses, and at the same time introduce you to new-found strength. Grace will tell you what you aren’t, while welcoming you to what you can now be. Grace will make you as uncomfortable as you have ever been, while offering you more comfort than you have ever known. Grace will drive you to the end of yourself, while it invites you to fresh starts and new beginnings. Grace will dash your hopes, but never leave you hopeless. Grace will decimate your kingdom as it introduces you to a better King. Grace will expose your blindness as it gives you eyes to see. Grace will make you sadder than you have ever been, while it gives you greater cause for celebration than you have ever known. Grace enters your life in a moment and will occupy you for eternity. You simply cannot live a productive life in this broken-down world unless you have a practical grasp of the grace you have been given.

--Paul David Tripp in *Broken-Down House*