

Some things to meditate on daily:

1. The greatness and goodness of Almighty God and his love to us in Christ.
2. The joys of heaven and the torments of hell.
3. The last and strict day of account.
4. The vanity of all earthly things.
5. The uncertainty of our lives.

-Richard Sibbes

GADSBY'S CATECHISM

By William Gadsby, about 1800

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

Question XLVI. What is the first sense of sanctification?

Answer. To sanctify is to appoint, consecrate, or set apart any person or thing to a holy and special use; thus the elect were sanctified by God the Father.

Ex. 30.28-29; Lev. 20.24; Psa. 4.3; Jn. 17.17; 2 Cor. 6.17; Jude 1.1.

Question XLVII. What is the second sense of sanctification?

Answer. The elect are sanctified by the blood of Christ, which blots out their transgressions as a cloud, has satisfied divine justice, removed the curse and purges the conscience from dead works.

Isa. 43.25 & 44.22; Jn. 17.19; 1 Cor. 1.2,6-11; Eph. 2.13; Col. 2.13-14; Heb. 9.14 & 10.10,14 & 13.12.

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Services:

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

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THE OFFERING OF THANKSGIVING

And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD. Leviticus 22:29-30

In the midst of much detail about the Law of the offerings is found this simple but profound directive concerning an offering of thanksgiving. Two things quickly arrest the attention here. One is that its acceptance is conditioned on the willingness of the one offering the sacrifice. The other is that it is to be consumed that day leaving nothing for the next. In looking to these two things we would understand that this is not normal for fallen man in that he is found to be proud, selfish, and unthinking as to the source of his perceived prosperity. The second thing is that any attempts at thanksgiving are laid up in the minds of many as having gained merit to be retained for future use.

From this we would understand that true thanksgiving erupts freely from the heart of believers in that they see themselves as a product of grace and claim no merit for anything they possess. Such thanksgiving is typically accompanied by great joy. How could it be otherwise. Most in contemplating the giving of thanks do so with no particular source in view. It is just that they feel happy about what they possess and that is mostly about material things. When one contemplates the marvelous gift of salvation and can measure its worth and can assess the great cost of procuring it, joy and thanksgiving become the order of the day. And along with that comes the realization that even their ability to act so freely is the gift of God.

It is a sacrifice in that any sense of deservedness is killed and the way of true

appreciation is made in the heart of those bringing the sacrifice. We would observe that all sacrifices found acceptable to the Lord originate in the ultimate sacrifice of Christ Himself as the Lamb of God. Anything that we do in the way of sacrifice (Romans 12:1) such as our thanksgivings have the sweet savor of Christ emanating from them.

There is a spontaneity noted here in the expression of the will of the one offering such a sacrifice. Andrew Bonar commented, “When first the purpose was formed of offering a thanksgiving, it was the duty of each one to see that the purpose sprang from a thankful heart. Let none be induced to bring it because of the arguments of some of his friends, or because it might appear fitted to produce an impression in his favor among his neighbors. It must be ‘at your own will.’ It must flow spontaneously from the heart.” Bonar added that “...the offerer must not seek any selfish gratification on such an occasion, but must, on the spot and at the time, offer all to his God, and in the presence of His God, satisfied with this full outpouring of his own soul to the God who pours out His fellowship in return.” In the words of C. A. Tindley: “Nothing between my soul and the Savior.”

Isaiah wrote of the attendant joy of thanksgiving. *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 often sing with great joy and gusto Watt's beloved hymn, "We're Marching to Zion. Even so the future hopes of believers are depicted in the words of the prophet. But do we not now find ourselves in Christ and He in us? May we not sing with Fanny Crosby "O what a foretaste of glory divine. If there is thanksgiving to be found it will be coming from willing hearts who are enjoying the comforting presence of the Lord; who know the Joy of the Lord; whose hearts are lifted up with gladness at the knowledge of our Blessed Lord; and who are given over to thanksgiving as they sing and make melody to the Lord. While we see "through a glass darkly" we nevertheless see enough to provoke a continuous way of such joy and thanksgiving. After all, in saving us He gave to us the Knowledge of God and Jesus Christ whom He has sent (John 17:3).

Paul expressed a connected thought to the Corinthians. *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.* He had just reminded them of the marvelous change wrought in their lives in these words: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:6.* Salvation is not a dreary remedy designed only to deliver one from hell. It is rather in accordance with the words of Christ

our Lord, *...I am come that they might have life, and that they might have it more abundantly. John 10:10.* Thus, Paul speaks of abundant grace such as produces true thanksgiving.

David understood the grace of thanksgiving and the ability to freely render it up before God (It is He who makes us willing). When he had assembled the materials for building the Temple that had come through the giving of himself and the people, he gave thanks in this manner: *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.*

The mandate then from the prophet is in order: *Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Hosea 14:2.* The offering (calves) is of thanksgiving. We compare, *For here have we no continuing city, but we seek one to come. 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 13:14-15.*

Thanksgiving is not a one-day occurrence; it is a way of life. May you know this blessedness this Thanksgiving Day and may all your days be filled with joy and thanksgiving out of a willing heart. *bhs*

We must be born of God if we are to enter the kingdom: it is an indispensable necessity. But this new birth always results in faith and repentance, and we are never directly commanded to be born again (for that belongs to God) but rather urged by messengers of the gospel of peace to repent of our sins and to turn to God and His Christ in faith, and so obtain everlasting life. That is our experience of this change of heart. The question with us must not first be, "Am I elect?" or "Will I be born again?" but, as we hear the commands and invitations of the gospel, "Am I repenting of my sins and believing in God's Son, Jesus the Christ?" for this is our known and felt experience of salvation. —Jeremy Walker, *Life in Christ: Becoming and Being a Disciple of the Lord Jesus Christ*

Paul Washer on the Sinner's Prayer

In contemporary evangelicalism, the sinner's prayer has become the foremost means of inviting people to Christ and granting them assurance of salvation. It is found on the back of most evangelistic tracts and heard at the end of many evangelistic sermons. It usually includes the following elements: the seeker is led to confess that he is a sinner and to acknowledge his inability to save himself. He is then directed to confess that Jesus died for his sins and rose again from the dead. Subsequently, he is encouraged to ask Jesus to come into his heart and to be his Savior. Afterward, he is promised that if he prayed this prayer sincerely, he is now saved. Finally, he is assured that if he ever doubts his salvation, he should stand upon this moment when he prayed the sinner's prayer and confessed Christ. Although there is some truth in these various elements, there are several serious objections that we should raise to this method of inviting sinners to Christ. First, it has no biblical precedent. It was not employed by Christ, the apostles, or the early Christians. Second, it was unknown to most of the church throughout history. It is a recent invention. Third, it has the danger of turning the gospel into a creedal statement. Numerous individuals who show no biblical evidence of conversion believe themselves saved simply because at one time in their lives they made a decision for Christ and repeated the sinner's prayer.

Arthur Pink on the Patience of God

And what of the writer and the reader? Let us review our own lives. It is not long since we followed a multitude to do evil, had no concern for God's glory, and lived only to gratify self. How patiently he bore with our vile conduct! And now that grace has snatched us as brands from the burning, giving us a place in God's family, and has begotten us unto an eternal inheritance in glory, how miserably we requite him. How shallow our gratitude, how tardy our obedience, how frequent our backslidings! One reason why God suffers the flesh to remain in the believer is that he may exhibit his "longsuffering to usward" (2 Peter 3:9). Since this Divine attribute is manifested only in this world, God takes advantage to display it toward "his own." May our meditation upon this Divine excellency soften our hearts, make our consciences tender, and may we learn in the school of holy experience the "patience of saints," namely, submission to the Divine will and continuance in well doing. Let us earnestly seek grace to emulate this Divine excellency. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). In the immediate context of this verse Christ exhorts us to love our enemies, bless them that curse us, do good to them that hate us. God bears long with the wicked notwithstanding the multitude of their sins, and shall we desire to be revenged because of a single injury?

"JESUS IS LORD OVER HEAVEN, EARTH, AND HELL ITSELF. THE DAY IS COMING WHEN EVERY KNEE WILL BOW AND EVERY TONGUE WILL CONFESS THAT HE IS THE SOVEREIGN LORD OVER ALL." - STEVEN LAWSON