

Faith by its very nature must be tested and tried. And the real trial of faith is not that we find it difficult to trust God, but that God's character must be proven as trustworthy in our own minds. Faith being worked out into reality must experience times of unbroken isolation. Never confuse the trial of faith with the ordinary discipline of life, because a great deal of what we call the trial of faith is the inevitable result of being alive. Faith, as the Bible teaches it, is faith in God coming against everything that contradicts Him—a faith that says, "I will remain true to God's character whatever He may do." The highest and the greatest expression of faith in the whole Bible is—"Though He slay me, yet will I trust Him" (Job 13:15). Chambers

GADSBY'S CATECHISM – William Gadsby about 1800

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

Question LXXXVI. Are infants proper subjects of Baptism?

Answer. There is neither command nor example in the Holy Scriptures, nor certain consequences from them, to baptize infants; therefore they ought not to be baptized.

Mark 16.15-16; Acts 8.37.

Question LXXXVII. How is Baptism rightly administered?

Answer. Baptism is rightly administered by immersion, or dipping the whole body of the person baptized in the water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution and the practice of the apostles; and not in sprinkling or pouring of water, after the tradition of men.

Matt. 3.16 & 28.19; Acts 8.38-39; Rom. 6.4-5; Col. 2.12.

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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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TRUE THANKSGIVING

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

Most references to thanksgiving involve material things. They are often centered in the quest for health, wealth and the pursuit of happiness, so-called. The expressions often contain an unspoken comparison to a lesser situation. Though not unspoken, such was the case of the Pharisee in the parable who was thankful not to be like the publican praying nearby. True thanksgiving occurs when acknowledgment is made that any or all we possess has come as a result of the graciousness of another without any sense of personal worth or merit. While David was denied the privilege of building the Temple, he was grateful at being allowed to assemble the materials from the offerings of the people and expressed it thusly: *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 29:14.*

True thanksgiving in the biblical sense can never be separated from praise toward God. Such thanksgiving looks far beyond mere material things. Ultimately, believing thanksgiving is offered to God for God. His revelation of Himself to us and in us is the gift to end all gifts. The determined love of God sent His Son into the world so that those offering thanksgiving to Him would never want for reason to give thanks. Without Him we have nothing; with Him we need nothing. True thanksgiving is the attendant of all true acknowledgment of God. The sacrifices of old,

which pictured Christ, were to be offered with thanksgiving. And so, we are admonished in all things to give thanks.

How then can we think of thanksgiving as a sacrifice? First of all we would note the sweet savor of Christ in that He gave thanks. Following His pattern we would note such things as: *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matthew 11:25.* There we note the nature of those to whom the Lord is revealed with assurance that they will be thankful as well. He gave thanks for the elements at the Last Supper which things were a picture of Himself and what He would do. In that way He was giving thanks for His own sacrifice. So then, as He abandoned all claims for Himself, those who are truly thankful are in imitation of Him.

This would explain why those in the midst of plenty may not be thankful at all while those who seem to have nothing may be rejoicing in thankful praise. *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. Acts 16:25.* While many in this country will barely acknowledge the Lord over a lavish meal, those in the persecuted church over the world will joyfully feed on Christ with true thanksgiving and praise. The Altar at which believers eat represents all for which we are thankful.

As we “enter into His gates with

thanksgiving” we are reminded that Christ is the substance of all we need and more. He is the exclusive Altar at which we eat and that right is denied those who serve their pride and self-righteous religion. He is the sacrifice upon that Altar. He is our all-sufficient substitute, Savior and Lord. *And of his fulness have all we received, and grace for grace. John 1:16.* We are made partakers of the divine nature. It is, thus, by Him that offer the sacrifice of praise which is defined in our text as “the fruit of our lips giving thanks.” Our sacrifice is the acknowledgment of Him and His sacrifice. We are truly offering Him that which He has graciously given us. We give thanks for such love that would settle for nothing less than full and complete redemption. We give thanks for our risen and exalted Lord and King knowing what He endured in claiming that title. We give thanks for the infinite attributes of God (Omnipotence, omniscience, Truth, Love, and so the list goes on) which are all engaged for the good of those who love Him and who are the called according to purpose.

Thanksgiving, like Him to whom it is offered is without end and can never be exhausted. We give thanks that we by His infinite grace and mercy shown to us through Christ Jesus our Lord are able to render unto Him alone infinite praise and thanksgiving and that we will delightfully do so for all eternity.

Many endeavor to render unto God for services rendered. Those things that are mandated in the Word of God are not seen by His people as servile requirements. They are gifts and privileges and are joyfully received and are further cause for thanksgiving. *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.* Is it any wonder than that Paul would tie the will of God to thanksgiving? *In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5:18.*

One commentator observed that “peace is the companion of thanksgiving.” His reference was to: *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Philipians 4:6-7.* When anxiety is met with prayer thanksgiving appears alongside. From God then comes peace that defies understanding. But, while we may not understand this mysterious peace we may know its function. Hearts and minds are thus kept or guarded. Our tendency is to be busily about the business of a peace without endurance. Rather, we go to the Lord with true thanksgiving and there find Christ, who is our Peace. *bhs*

PERSEVERING PRAYER

Never give up praying, not even though Satan should suggest to you that it is in vain for you to cry unto God. Pray in his teeth; "pray without ceasing." If for awhile the heavens are as brass and your prayer only echoes in thunder above your head, pray on; if month after month your prayer appears to have miscarried, and no reply has been vouchsafed to you, yet still continue to draw nigh unto the Lord. Do not abandon the mercy-seat for any reason whatever. If it be a good thing that you have been asking for, and you are sure it is according to the divine will, if the vision tarry wait for it, pray, weep, entreat, wrestle, agonise till you get that which you are praying for. If your heart be cold in prayer, do not restrain prayer until your heart warms, but pray your soul unto heat by the help of the everblessed Spirit who helpeth our infirmities. If the iron be hot then hammer it, and if it be cold hammer it till you heat it. Never cease prayer for any sort of

reason or argument. If the philosopher should tell you that every event is fixed, and, therefore, prayer cannot possibly change anything, and, consequently, must be folly; still, if you cannot answer him and are somewhat puzzled, go on with your supplications notwithstanding all. No difficult problem concerning digestion would prevent your eating, for the result justifies the practice, and so no quibble should make us cease prayer, for the assured success of it commends it to us. You know what your God has told you, and if you cannot reply to every difficulty which man can suggest, resolve to be obedient to the divine will, and still "Pray without ceasing." Never, never, never renounce the habit of prayer, or your confidence in its power.

C. H. Spurgeon

"THANKS-LIVING"

As we enter the month of November please consider with me the truth that contentment is the disposition of thanksgiving. We are to "be thankful."

Thanks-giving may be expressed in prayer and praise. It is that part of divine worship in which we acknowledge the benefits and blessings of the Lord. However, thanksgiving may have its greatest expression in thanks-living.

Paul told Timothy that "godliness with contentment is great gain" (1 Tim. 6:6). "Godliness" or devotion to God with a satisfaction of mind is very profitable. A person could truly say that one who is truly thankful is content or one who is content is thankful. "Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies and a just estimate of the true nature of all earthly things" [Buck's Theological Dictionary, 115]. What is contentment from the perspective of the New Testament word? The word means self-sufficing, having within one what produces contentment and so contentment is not to be impacted with external things. Thus one who is content is independent of his circumstances. The child of God carries this secret of happiness that rests in the sufficiency of his God. Contentment is not a stoical indifference to or contempt of material needs. The Christian can be self-sufficient because his sufficiency is rooted and grounded in God's all-sufficiency and rests with assurance upon God's providential care. Thus a state of contentment makes one independent of outward circumstances, satisfied with one's inner resources, enabling one to maintain a spiritual equilibrium in the midst of favorable as well as unfavorable circumstances.

When a very painful event occurred in the life of Andrew Murray he wrote the following words as an admonition to himself:

"First, God brought me here; it is by His will I am in this strait place: in that fact I will rest.

Next, He will keep me here in His love and give me grace to behave as His child. Then, He will make the trial a blessing, teaching me the lessons He intends me to learn and working in me the grace He means to bestow.

Last, in His good time God will bring me out again-how and when, He knows.

Let me say I am here by God's appointment, in His keeping, under His training, for His time."

H. Rondel Rumburg