

***Thanksgiving in the
New Testament***
An Inductive Study

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I. The Language of Gratitude

An inductive study of a biblical topic is best begun with an analysis of the terms that are used in the biblical languages in reference to said topic. This section is a survey of the various terms that are used in the Greek New Testament to express the concept of gratitude.

	A	B	C	D	E
1	Greek Term	Transliteration	Strong's Number	Meaning	NT Occurrences
2	ευχαριστεω	<i>eucharisteo</i>	2168	to thank	38
3	ευχαριστια	<i>eucharistia</i>	2169	thanksgiving	15
4	ευχαριστος	<i>eucharistos</i>	2170	thankful	1
5	χαρις	<i>charis</i>	5485	grace	147
6	εξομολογεω	<i>exomologeō</i>	1843	to confess	11
7	ομολογεω	<i>homologeō</i>	3670	to confess	21
8	ανθομολογεομαι	<i>anthomologeomai</i>	437	to profess	1
9	ευλογεω	<i>eulogēō</i>	2127	to bless	41

A surface observation of the eight terms listed in the chart above yields the conclusion that the New Testament terminology of gratitude can be classed in two categories (or families). The first four belong to the *charis* family, and the last four to the *lego* family.

A. Charis

1. Lexical Meaning

Charis is a word commonly used in the New Testament to convey the idea of grace or favor. The term *eucharisteo* (and cognates, *eucharistia* and *eucharistos*) signifies “to be thankful.” The *charis* family teaches that *thankfulness entails recognition of the grace of the one who is thanked.* This is probably the connotation of the English idiom “to say grace.” In saying grace, a person thanks God for his grace in supplying one’s physical sustenance.

2. Biblical Usage

The following examples demonstrate the biblical usage of *charis* and its cognates

in reference to gratitude.

“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, **giving him thanks** [*eucharisteo*]: and he was a Samaritan” (Lk 17.15-16).

“ And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he **thanked** [*eucharisteo*] God, and took courage” (Acts 28.15).

“ **Giving thanks** [*eucharisteo*] always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph 5.20).

“Be careful for nothing; but in every thing by prayer and supplication with **thanksgiving** [*eucharistia*] let your requests be made known unto God” (Phlp 4.6).

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye **thankful** [*eucharistos*]” (Col 3.15).

“But **thanks** [*charis*] be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor 15.57).

“Now **thanks** [*charis*] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place” (2 Cor 2.14).

B. *Lego*

1. Lexical Meaning

Lego is the common Greek term that is equivalent to the English *to say*. Although *lego* itself is not used in the New Testament in denotation of gratitude, several verbs that are related to it are. They are (as listed in the chart) *exomologeo*, *homologeo*, *anthomologeomai*, and *eulogeo*. Both *homologeo* (the root of the English *homology*) and *exomologeo* signify the concept of confessing. *Anthomologeomai* denotes professing. *Eulogeo* (from which the English word *eulogy* is derived) usually is used to convey the idea of blessing.

All of these terms can be used to denote thanksgiving. All of them imply the uttering of a statement. Thus, the *lego* family of terms teaches a second truth concerning the New Testament concept of thankfulness: *to thank is to declare the*

attributes, name, or works of the one to whom gratitude is expressed.

2. Biblical Usage

The following examples demonstrate the usage of the *lego* cognates that convey the meaning of thanksgiving.

“At that time Jesus answered and said, I **thank** [*exomologeō*] 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” (Mt 11.25).

“That if thou **shalt confess** [*homologeō*] with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Rom 10.9).

“By him therefore let us offer the **sacrifice of praise** to God continually, that is, the fruit of our lips **giving thanks** [*homologeō*] to his name” (Heb 13.15).

“And she coming in that instant **gave thanks** [*anthomologeomai*] likewise unto the Lord, and **spake** of him to all them that looked for redemption in Jerusalem” (Lk 2.38).

“And as they were eating, Jesus took bread, and **blessed** [*eulogeō*] it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body” (Mt 26.26).

The language used to denote gratitude in the New Testament implies that when one is thankful, he or she is simultaneously making assertions about reality. If this is the case, it is fitting to ask just what message or messages are conveyed when a person expresses gratitude. The following section of this essay will attempt to answer this question.

II. The Messages of Gratitude

The following five statements are implicit in every genuine expression of thanksgiving. They may rarely be uttered audibly, but they are nevertheless communicated. They are indeed essential to gratitude; without them gratitude cannot subsist. It is likely that those who find thanksgiving an arduous activity are restrained by their unwillingness to affirm one or more of the messages of gratitude.

A. Message One: The Futility of Autonomy

Present within a grateful heart is the persuasion that the best life is one of humble dependence on God. Thankful people are convinced that it is much better to rely on the blessings of God, than to attempt to make it through the obstacle course of life unaided. Conversely, ingrates are those who are so proud that they fail to acknowledge God; they prefer to live in professed autonomy. Paul describes them in the following words:

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Rom 1.21).

“The best life is one of humble dependence on God.”

To be thankful, then, is to admit the futility of autonomy, and to confess one’s utter reliance on God for everything.

B. Message Two: The Wisdom of God

It has been said many a time, “God is too wise to be mistaken,” and this is the attitude of gratitude. Thankful people are such because they recognize that God will always deal with them with a wisdom greater than their own. A thankful spirit, then, attests to the wisdom of God, affirming, “God knows what is best for me.”

The acknowledgment of God’s wisdom seems to be present in a prayer of thanksgiving uttered by Jesus during his earthly life. Jesus recognized the wisdom of God’s plan in revealing himself to “babes” who were of little earthly esteem.

“God knows what is best for me.”

“ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for *so it seemed good in thy sight*. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him” (Lk 10.21-22).

wisdom, goodness, and power of God. It is not a statement of God's attributes, but of his activity on one's behalf. This message of gratitude is perhaps best exemplified by the Samaritan leper whom Jesus healed.

"God has given the best to me."

"And one of them, when he saw that he was healed, turned back, and with a loud voice *glorified God*, and fell down on his face at his feet, *giving him thanks*: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned *to give glory to God*, save this stranger" (Lk 17.15-18).

Note that the leper's thanksgiving is depicted as giving glory to God. Paul reaffirms this concept in his second epistle to the church at Corinth.

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Cor 4.15).

The bottom line, then, is that God is glorified when we thank him for the provisions of his grace. The ultimate goal of our gratitude must be the glory of God, and it is achieved when we humbly acknowledge that God has given us what is best.

III. The Duty of Gratitude

By way of direct command, exhortation, and example, the New Testament portrays thankfulness as a Christian duty. It is the purpose of this section to survey the Scripture references which establish the duty of gratitude.

A. Gratitude Enjoined

Thanksgiving is a prominent theme in the New Testament epistles. It is referred to on many occasions, and is specifically commanded seven times. First, it is designated as being the will of God.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Th 5.18).

Second, it is presented as an evidence of walking in Christ.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Col 2.6-7).

Third, its practice is commanded in accompaniment of prayer.

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Phlp 4.6).

“Continue in prayer, and watch in the same with thanksgiving” (Col 4.2).

Finally, it is enjoined as normal Christian behavior.

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful ... 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” (Col 3.15, 17).

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph 5.20).

B. Gratitude Exhorted

There are at least two New Testament references which establish the duty of gratitude by way of exhortation or encouragement.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col 1.12).

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men” (1 Tim 2.1).

C. Gratitude Exemplified

The example of the life of the Lord Jesus Christ also imposes the duty of gratitude on the believer. 1 John 2.6 says, “He that saith he abideth in him ought himself also so to walk, even as he walked.” Therefore, if Christ’s life was characterized by thankfulness, ours ought to be as well. What the gospels teach is that Jesus was publicly thankful on a number of occasions, including the feeding of the four thousand.

“And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude” (Mt 15.36).

To the powerful example of Christ is added that of Paul. His life was saturated with thanksgiving. And, since the apostle himself plead, “Be ye followers of me, even as I also am of Christ” (1 Cor 11.1; see 4.16), his life is certainly a pattern of good works.

“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).

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers” (Eph 1.15-16).

IV. The Examples of Gratitude

The examples that were cited in the previous section were provided merely to prove the point that the duty of gratitude is set forth by positive example. For this reason only three instances were listed. In the present section, a more complete (though not exhaustive) catalog of examples will be presented.

A. The Lord Jesus Christ

“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” (Mt 11.25).

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it” (Mt 26.26-27).

“And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would” (Jn 6.11).

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me” (Jn 11.41).

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which

is broken for you: this do in remembrance of me” (1 Cor 11.24).

B. The Apostle Paul

“And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage” (Acts 28.15).

“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (Rom 1.8).

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ” (1 Cor 1.4).

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers” (Eph 1.15-16).

“We give thanks to God always for you all, making mention of you in our prayers” (1 Th 1.2).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th 2.13).

“For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God[?]” (1 Th 3.9).

“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth” (2 Th 1.3).

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Th 2.13).

C. New Testament Churches

“Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles” (Rom 16.4).

“Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf” (2 Cor 1.11).

D. The Samaritan Leper

“And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole” (Lk 17.11-19).

E. The Inhabitants of Heaven

“And ... those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever” (Rev 4.9).

“Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen” (Rev 7.12).

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned” (Rev 11.17).

V. The Practice of Gratitude

In a very real sense all the preceding material has been leading up to this final section. The previous sections have laid the conceptual framework upon which the remaining material can be hung. By now, four things should be clear: first, what is meant by thanksgiving in the New Testament; second, that the practice of gratitude is the Christian’s duty; third, that there are numerous examples of it in the New Testament; and, fourth, that thankfulness is an expression of one’s beliefs about life. The task at hand is to answer various practical questions concerning thanksgiving--as to *what* we are to be thankful for, as to *who* we are to be thankful to, as to *how* we are to go about being thankful.

A. Gratitude ... For What?

1. All Things

The question is, "What is there to be thankful for?" The Bible's answer is, "Everything!" Most Bible interpreters readily admit that the Bible commands gratitude in every situation of life; this is indeed true.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Th 5.18).

"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" (Col 3.17).

The Bible, however, goes much further. Not only are Christians instructed to thank God in everything, but for "all things."

"Giving thanks always *for all things* unto God and the Father in the name of our Lord Jesus Christ" (Eph 5.20).

This goes against the tendencies of human nature, but is truly congruent with a biblical world view. If one believes that God is indeed in control of every circumstance of his life, and that he operates in complete wisdom and goodness, then he can truly be thankful for all things.

2. Material Blessings

While the New Testament does command gratitude in and for all things, it does give some specific ideas of things for which one ought to be thankful. Material blessings are certainly worthy of thanksgiving. References are made to gratitude for food and financial gifts.

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim 4.3-4).

"Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" (2 Cor

9.11-12).

3. Circumstances

The New Testament also gives examples of people expressing gratitude to God for circumstances in which they saw his hand. Paul was thankful that, in God's providence, he had not baptized many members of the Corinthian church.

"I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name" (1 Cor 1.14-15).

He was also grateful when he met some fellow believers in an unfamiliar place and situation.

"And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28.15).

4. Other People

One of the most common subjects of gratitude in the New Testament is other people. It was common to rejoice with others for the blessings in their lives. Paul frequently began his epistles by thanking God for what had happened in the lives of those to whom he wrote.

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints" (Col 1.3-4).

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom 1.8).

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you" (Rom 6.17).

"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" (Phlm 4-5).

5. Spiritual Realities

Finally, it is biblically valid to thank God for spiritual realities, *i.e.*, for things that are true in the spiritual realm. Paul expressed gratitude for spiritual victory.

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor 15.57).

Jesus thanked his Father for hearing his prayer.

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me” (Jn 11.41).

Paul thankfully acknowledged his divine commission for ministry.

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim 1.12).

And he referred to his inability to thank God enough for the joy of seeing others persist in the faith.

“Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God[?]” (1 Th 3.7-9).

It makes perfect sense that the New Testament abounds in gratitude for spiritual realities. The New Testament Christians believed in an invisible spiritual realm; their citizenship was in heaven. Therefore, it was most natural for them to interpret the events of life in spiritual terms, and to thank God for his blessings in the spiritual realm.

B. Gratitude ... To Whom?

A second question that must be asked in reference to the practice of gratitude is, “To whom should gratitude be expressed?” The New Testament sets several precedents that are very helpful in answering this question.

1. To God

It is obvious, by an overwhelming mountain of evidence, that gratitude is to be expressed to God. However, this general statement does not suffice, for it does not tell which members of the Trinity are to be addressed. Indeed, for the most part, the New Testament does not specify any member, but simply refers to thanking “God” or “the Lord.” Apparently, in these cases, the entire Trinity is in view.

“And she coming in that instant gave thanks likewise unto *the Lord*, and spake of him to all them that looked for redemption in Jerusalem” (Lk 2.38).

“But *God* be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you” (Rom 6.17).

“Thanks be unto *God* for his unspeakable gift” (2 Cor 9.15).

a. God the Father

A number of references are made to thanking God the Father. This is particularly true of Jesus’ giving of thanks.

“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” (Mt 11.25).

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, *Father*, I thank thee that thou hast heard me” (Jn 11.41).

“We give thanks to God and *the Father of our Lord Jesus Christ*, praying always for you” (Col 1.3).

“Giving thanks unto *the Father*, which hath made us meet to be partakers of the inheritance of the saints in light” (Col 1.12).

b. God the Son

Thanksgiving is only explicitly addressed to Jesus once in the New Testament, excepting in the records of his earthly ministry.

“And I thank *Christ Jesus our Lord*, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim 1.12).

c. God the Holy Spirit

The New Testament contains no precedent for addressing the Holy Spirit in thanksgiving.

2. To Human Servants

There is (meager) biblical precedent for thanking fellow men and women who have done deeds of service. The New Testament lists a single instance, in which Paul and the churches of the Gentiles thanked Priscilla and Aquila for their selfless service.

“Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles” (Rom 16.3-4).

C. Gratitude ... How?

A final question remains to be answered: how is gratitude to be expressed? This is a question that could be answered in a myriad of ways. Here are offered some answers that have biblical approval; they are not intended to exhaust the possible correct answers.

1. Joyfully

Joy is, at the same time, a motive for thanksgiving and the attitude in which it should be expressed. Because thanksgiving is in reality a confession of God’s goodness, it cannot but be a joyful activity.

“In that hour *Jesus rejoiced in spirit*, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight” (Lk 10.21).

“For what thanks can we render to God again for you, for *all the joy* wherewith we joy for your sakes before our God[?]” (1 Th 3.9).

2. Constantly

It has already been noted that believers are to thank God for all things. This overlaps with another concept--that thanksgiving is to be constant activity. That this is indeed the case is readily evident in the reading of the following texts.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Th 2.13).

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph 5.20).

“We give thanks to God always for you all, making mention of you in our prayers” (1 Th 1.2).

“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth” (2 Th 1.3).

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Th 5.18).

The reference to continuous thanksgiving activity is made even more clear in the Greek grammar underlying these verses. Particularly, present tense verbs and participles are used, signifying continuous action.

3. Publicly

There is definite biblical justification for public acts of thanksgiving. Jesus uttered prayers of thanksgiving in public, as did the apostle Paul.

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but *because of the people which stand by* I said it, that they may believe that thou hast sent me” (Jn 11.41-42).

“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).

In addition, public prayers of thanksgiving in local church worship are viewed as normal in the first epistle to the Corinthians.

“Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified” (1 Cor 14.16-17).

4. Sincerely

The New Testament teaches that when the believer is confronted with choices that have no definite moral implications, his attitude is to be one of thanksgiving-- regardless of the choice that he makes. The issue at stake is not behavior, but sincerity in one's expression of gratitude.

“He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks” (Rom 14.6).

5. Spontaneously

Finally, gratitude should be characterized by spontaneity. It should be the natural outgrowth of a life of faith. That is the implication of Col 2.6-7:

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, *abounding therein* [in the faith] *with thanksgiving*” (Col 2.6-7).

Thanksgiving is a sacred privilege and responsibility. It will be our activity throughout eternity, and is our opportunity in time. Gratitude is the fruit of a life in tune with truth and with God. At the same time, it is the pathway to joy and spiritual growth. Ingratitude, conversely, is the product of a life of self-will and rebellion against God. It leads to spiritual and moral destruction. We ought to learn to take this blessing and responsibility with the utmost seriousness, and yet to do so in such a way as to bring enjoyment to God and to ourselves.

Mt 11:25 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.

Mt 15:36 And he took the seven loaves and the fishes, and gave **thanks**, and brake [them], and gave to his disciples, and the disciples to the multitude.

Mt 26:26 And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body.

Mt 26:27 And he took the cup, and gave **thanks**, and gave [it] to them, saying, Drink ye all of it;

Mr 8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave **thanks**, and brake, and gave to his disciples to set before [them]; and they did set [them] before the people.

Mr 14:23 And he took the cup, and when he had given **thanks**, he gave [it] to them: and they all drank of it.

Lu 2:38 And she coming in that instant gave **thanks** likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Lu 10:21 In that hour Jesus rejoiced in spirit, and said, I **thank** thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent,

and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Lu 17:16 And fell down on [his] face at his feet, giving him **thanks**: and he was a Samaritan.

Lu 22:17 And he took the cup, and gave **thanks**, and said, Take this, and divide [it] among yourselves:

Lu 22:19 And he took bread, and gave **thanks**, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Joh 6:11 And Jesus took the loaves; and when he had given **thanks**, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Joh 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given **thanks**:)

Joh 11:41 Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up [his] eyes, and said, Father, I **thank** thee that thou hast heard me.

Ac 27:35 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.

Ac 28:15 And from thence, when the brethren heard of

us, they came to meet us as far as Appii forum, and
The three taverns: whom when Paul saw, he **thanked**
God, and took courage.

Ro 1:8 First, I **thank** my God through Jesus Christ for
you all, that your faith is spoken of throughout the
whole world.

Ro 1:21 Because that, when they knew God, they
glorified [him] not as God, neither were **thankful**; but
became vain in their imaginations, and their foolish
heart was darkened.

Ro 6:17 But God be **thanked**, that ye were the
servants of sin, but ye have obeyed from the heart that
form of doctrine which was delivered you.

Ro 7:25 I **thank** God through Jesus Christ our Lord. So
then with the mind I myself serve the law of God; but
with the flesh the law of sin.

Ro 14:6 He that regardeth the day, regardeth [it] unto
the Lord; and he that regardeth not the day, to the Lord
he doth not regard [it]. He that eateth, eateth to the
Lord, for he giveth God **thanks**; and he that eateth not,
to the Lord he eateth not, and giveth God **thanks**.

Ro 16:4 Who have for my life laid down their own
necks: unto whom not only I give **thanks**, but also all
the churches of the Gentiles.

1Co 1:4 I **thank** my God always on your behalf, for the

grace of God which is given you by Jesus Christ;

1Co 1:14 I **thank** God that I baptized none of you, but
Crispus and Gaius;

1Co 10:30 For if I by grace be a partaker, why am I
evil spoken of for that for which I give **thanks**?

1Co 11:24 And when he had given **thanks**, he brake
[it], and said, Take, eat: this is my body, which is
broken for you: this do in remembrance of me.

1Co 14:16 Else when thou shalt bless with the spirit,
how shall he that occupieth the room of the unlearned
say Amen at thy giving of **thanks**, seeing he
understandeth not what thou sayest?

1Co 14:17 For thou verily givest **thanks** well, but the
other is not edified.

1Co 14:18 I **thank** my God, I speak with tongues more
than ye all:

1Co 15:57 But **thanks** [be] to God, which giveth us the
victory through our Lord Jesus Christ.

2Co 1:11 Ye also helping together by prayer for us,
that for the gift [bestowed] upon us by the means of
many persons **thanks** may be given by many on our
behalf.

2Co 2:14 Now **thanks** [be] unto God, which always

causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2Co 4:15 For all things [are] for your sakes, that the abundant grace might through the **thanksgiving** of many redound to the glory of God.

2Co 8:16 But **thanks** [be] to God, which put the same earnest care into the heart of Titus for you.

2Co 9:11 Being enriched in every thing to all bountifulness, which causeth through us **thanksgiving** to God.

2Co 9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many **thanksgivings** unto God;

2Co 9:15 **Thanks** [be] unto God for his unspeakable gift.

Eph 1:16 Cease not to give **thanks** for you, making mention of you in my prayers;

Eph 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of **thanks**.

Eph 5:20 Giving **thanks** always for all things unto God and the Father in the name of our Lord Jesus Christ;

Php 1:3 I **thank** my God upon every remembrance of

you,

Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with **thanksgiving** let your requests be made known unto God.

Col 1:3 We give **thanks** to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:12 Giving **thanks** unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with **thanksgiving**.

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye **thankful**.

Col 3:17 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.

Col 4:2 Continue in prayer, and watch in the same with **thanksgiving**;

1Th 1:2 We give **thanks** to God always for you all, making mention of you in our prayers;

1Th 2:13 For this cause also **thank** we God without

ceasing, because, when ye received the word of God which ye heard of us, ye received [it] not [as] the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1Th 3:9 For what **thanks** can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

1Th 5:18 In every thing give **thanks**: for this is the will of God in Christ Jesus concerning you.

2Th 1:3 We are bound to **thank** God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

2Th 2:13 But we are bound to give **thanks** alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1Ti 1:12 And I **thank** Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

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

1Ti 4:3 Forbidding to marry, [and commanding] to abstain from meats, which God hath created to be

received with **thanksgiving** of them which believe and know the truth.

1Ti 4:4 For every creature of God [is] good, and nothing to be refused, if it be received with **thanksgiving**:

2Ti 1:3 I **thank** God, whom I serve from [my] forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Phm 1:4 I **thank** my God, making mention of thee always in my prayers,

Heb 13:15 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.

Re 4:9 And when those beasts give glory and honour and **thanks** to him that sat on the throne, who liveth for ever and ever,

Re 7:12 Saying, Amen: Blessing, and glory, and wisdom, and **thanksgiving**, and honour, and power, and might, [be] unto our God for ever and ever. Amen.

Re 11:17 Saying, We give thee **thanks**, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.