

Thanks be to God who giveth us the victory.

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- [0 : 00] I will then try to draw your careful attention to the first epistle to the Corinthians, chapter 15, verses 57 and 58.
- The first epistle to the Corinthians, chapter 15, verses 57 and 58.
- But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
- Therefore, my beloved brethren, be it steadfast, unmovable, always abounding in the work of the Lord.
- For as much as we know that your neighbor is not in vain in the Lord, it is a good thing to give thanks unto God, to sing praise unto thy name, O Most High, to show forth thy lovingkindness every morning, and thy faithfulness every night.
- [1 : 53] How often in your life, my life, have we been favored to give thanks?
- My friends, this is a very solemn, heart-searching consideration.
- The fire will try every man's work of what sort it is.
- By fear, there is much religion of the flesh that is lacking the Spirit.
- We are brought, some of us, to solemnly search our hearts before God as we pray.
- [3 : 05] We come to the amen. And as we come to the amen of our prayer, we ask them, how much prayer was there in that prayer?
- When we come to give thanks, the same question may be rightly asked, how much spiritual thanksgiving was there in our heart?
- Acceptable at the throne of grace received in and through Jesus Christ. giving thanks, or but thanks be to God.
- Rightly viewed that ye children of God should always be abounding in thanksgiving.
- God's faithfulness, the flowings of His love, the open hand in providing for us that which is needful in our life, the upholding hand of His power, the protecting hand, His keeping hand.
- [4 : 49] Yea, all that the Lord does for His people, constantly, never ceasing, ever unfaithful, calls for the song of praise and thanksgiving from His people here on this earth.
- But thanks be to God. To count your many blessings and name them one by one, for it will surprise you what the Lord, your God, has done.
- giving thanks always. I can't do it. I can't do it.
- I'm under the cloud. I'm in the dark. I'm bearing a heavy cross. My body's in pain.
- I'm in perplexity, in trouble. I need the Lord to appear. I'm beginning to sink. I'm in the fire.
- [6 : 14] The Lord has taken something from me. Giving thanks always for all things.

In the name of God the Father, in the name of our Lord Jesus Christ, for we know that all things work together for God, to them that love God, to them who are the call, according to His purpose, because in that path, my friend, that you cannot understand, under that cloud so dark, that way so rough, that cup so bitter, that furnace heated seven times hotter than it is woe to be heated, the pruning of the vine, as we've heard this afternoon, the trying of your faith, being much more precious than a gold that perisheth, though it be tried with fire, and in weight, and in light, may be found under praise and honor and glory, at the appearing of our Lord Jesus Christ.

There's blessing in the palm. And though the cup seems filled with God, there's something secret, swings forth.

We're out of hell. My friend, it is not often my privilege to hear dear brethren in the ministry, but I've heard in the week, our dear friend, some two have spoken much about heaven.

It's very strong. in fact, our dear friend, this afternoon, if he'd been, one would have thought, been with me, my best, as I have told you, to another dear servant of God about it.

[8 : 46] My friend, it's very real. The Lord Jesus spoke about it. And it's forever and forever.

Oh, what cause we have to be thankful that we're still on praying ground, out of the desert. Still, that door of mercy is open.

Still, the dear Lord has not dealt with us after our sin, nor rewarded us according to our iniquities.

But my soul seeks to know this. What about my sin? They must be doubt. God's justice demands it.

Has another stood in my room and played? I have the sweet hope and at times the assurance of it. He hath laid on him the iniquity of us.

[10 : 05] Are you in this little word? All. All. All that the Father giveth me shall come to me and him that cometh to me, I will in no wise cast that.

Then, my friend, what cause we have, I say, to give thanks unto God that, yes, we're out of a deserved hell. For God hath not appointed us to wrath of the thought of the wrath of God.

we speak and write the mercy of God but my goodness was all for God. Think of it as manifested in the overwhelming flood that came when the windows of heaven were opened and the mountains of the great deep were broken up.

Think, my friend, as the sun rose upon the cities of the plain Sodom and Gomorrah and the awful destruction that came. Think of Jerusalem in the year at A.D.

70, roughly, in the days when that city was besieged and there was not enough wood to crucify the Jew who had said away with him, away with him, crucify him, crucify his blood be upon us and upon our children and there's coming a day, my friend, when this earth will be burned up with fire when the heavens will be rolled up as a scroll, when I say we must all appear before the judgment seat of Christ, when the ungodly who died out of Christ will cry for the mountains to cover them to hide them and it's a most solemn word from the raw of the land, the raw of the land.

[12 : 08] that love of God to the dear people of God so precious and so dear which taken away the sin of the world, I say, yet the ungodly, how can they stand, how can they appear before this dawn and how will you and how shall I, where shall we stand in that grave day, my God you see, giving thanks isn't just meeting together like this.

That can be without any spirituality in it at all. that we need to speak wrongly. It is good for saints to gather, it is good for the service to be in this way, but my friend, it must be more of a concern when we go home is not who was there and who wasn't there and how much the collection was.

is what blessing was there? What spiritual blessing was there in my soul? Was it a thanksgiving day?

And then with this, my friend, as we trace these rich blessings of God's grace through Calvary, through the dear Lord Jesus and his death on the cross.

As the dear apostle writes in the Hebrews, let us therefore go unto him without the can. Bearing his reproach, there's too many today that treat Christianity as a very light thing and the name Christian is a very, well, a name that anybody can bear.

[14 : 04] My friend, a real Christian is a believer in Jesus and a believer in Jesus is one who is let out of self, away from self and away from the world to renounce all hope in self, to depart from this world, to be turned with that back upon the world and to come to Jesus without the camp.

and as the apostle says, let us therefore come, go unto him without the camp bearing his reproach. For here have we no continuing city, we seek one to come.

By him therefore, let us offer the sacrifice of praise continually, that is, the fruit of our lips giving thanks unto his name.

Sacrifice, bloodshed, in other words, our praises as well as our prayers, need the cleansing, precious love of Jesus Christ giving thanks.

But thanks be to God. My friend, I would that our hearts might be touched with a sense of God's goodness.

[15 : 41] I would that we might be humbled before him. I would that when we say grace, over our meals, we might think what we're doing. We might know more and more of true giving of man.

Never stop breathing to think about. You sit at the table, sit in a day of quietness and peace, the comfort of our folks, not threatened with imprisonment and a sufficiency if not really, and abundance and sometimes we know that.

Sometimes we're disconnected. Sometimes our envious spirit looks at a lot of the rich and thinks, I wish we had that. Oh, friend, how thankful we should be that we haven't.

I don't know where we get to some of us. I know we need to be careful but I say, and then to think, here I am sitting at a table and I have an appetite that my body isn't in pain and I enjoy my food.

Now I know this is simple, I'm just naming this as an example. And then to think you receive the food and the blessing that that food, the blessing that that food gives, the nourishment of it.

[17 : 09] the even the passing of that food through the body, the elimination of ways. You know, my friends, we don't value God as soon as something's touched in the body.

We're brought in a moment in a how we should have been thankful for the help and strength that God has given us. Now, I'm not in love, but I just name that as one point.

Sometimes you put your car away, and I know it is more than once, many a time, to bow my head and thank God for his care and protection.

You see, friends, if only we did look, we'd see we have every cause, but this word thanks be to God in his providential care and blessings, and to pass on in that which giveth us, again, just confining the opening thought to this in a providential sense, which giveth us, our daily bread, who giveth us, as the word declares, he giveth power to the faint, and to them that had no might, he increased his strength.

What wonder about that. Strength, baby, not perhaps abounding, not perhaps, my friend, that you had much to spare with any, but there's been enough.

[18 : 50] You've been held up, you've been brought through the day, you've been given that strength of the day. Give. the Lord is a sun and shield, he will give grace and glory, no good thing will he withhold from them that walk uprightly.

Oh Lord, the close blessed is the man that trusteth in him. And what about this word, as it comes to my mind, and the living God who giveth us richly all things to enjoy, but not to trust him, not to make a God.

God is your God, not to put your trust in uncertain riches, not as I say to be like a rich man who said when I pull down my bonds and build greater, and I'll take my ease and say, well, soul, eat, drink, be merry, you've got much laid up for many years.

Now, this night, thy soul shall be required of me. But thanks be to God which giveth us.

My friend, what about this word? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

[20 : 19] my friend, let's just pause here, perhaps a little aside, I'm a little wanderer. Esau and Jacob, you know, they said exactly the same words when they were brought to reconciliation, and yet there was a difference in them between as dark as the light, as death the light, as hell the heaven, as spiritual the flesh, the words were these, I have enough.

Esau's enough was earthy and nothing. Jacob, I have enough and the margins I have all. The apostle Paul says, I've learned in all and may not hope we are.

I've learned in whatsoever state I am there with to be content and I know he says how to be abandoned, how to be abased, and so on.

All things are yours. Ye are Christ, and Christ is God, but thanks be unto God, which give us. The open hand that supplies the desire of every living thing.

If any of you can look at this word. you see, we look and write this up and confess before God we are poor in need in every aspect.

[21 : 52] But don't stop there. Don't dwell too much on your poverty and your needs. Certainly come there. Certainly plead. But don't dwell on yourself.

It will sink you lower. Look away from yourself. You say, well, I don't know how I'm going to get through. Well, look to the Lord for strength. You don't know how the way is going to be made straight.

Look to the Lord to guide you. You don't know how a door will be open. You can't see anything. Well, try and look up for God to do it. And you say, well, I'm such a stupid, I'm so foolish.

Well, what has God said to you in that matter? If any of you lack wisdom, let him ask of God who giveth liberty unto all men and unbraided not, but thanks be to God which giveth us.

Let us hasten on the victory through our Lord Jesus Christ. First we consider this expression.

[23 : 02] Our Lord Jesus Christ. Is he Lord? have you a right to that little word out? Can you say my?

If you can't say it, do you desire to say it? Remember, my dear friend, as we heard solemnly this afternoon, these things are most of them.

We can sit under the truth and grow up as a tear among the wheat. we can be as numbered as the foolish virgins with the wise and all the solemn end.

I say is have you a part in these words, our Lord, Jesus Christ.

Now, there's a word in the Corinthians in the second epistle. And how often we notice, with the dear apostle, as he's writing his letters, I know it's directed by the Holy Spirit, he's writing sometimes, in this particular case I'm just going to name, he's speaking over collections and gifts to relieve the churches in their need.

[24 : 18] But it seems as though he just did all these things, he's led to Jesus Christ. He sees the poor church, an afflicted church, in their need, and then he has such a beautiful sight of the Lord Jesus Christ.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your safety became poor, that he through his poverty might be rich.

And then later on he's speaking about the gifts, and the acceptability of the gifts, and so on. And then he breaks out again, thanks be unto God, for his unspeakable gift, as much as I say, though never these Macedonians, was it not, that gave and so liberally, though they were so poor, they would give them themselves also, and they certainly in giving gave themselves first to the Lord Martha.

But even all this, the greatest sacrifice that a Christian believer has made, as it were, Paul would say, ah, but just look at this, just look at this greatest gift of all people, what great a gift.

Thanks be unto God for his unspeakable gift. Thanks be unto God the Father, for the gift of his dear Son, the Son of his love, thanks be unto the dear Lord Jesus, that he should come from glory to this earth, be found on this earth as a man, should humble himself, become obedient unto death, even the death of the cross.

[25 : 54] Oh, thanks be unto God his unspeakable gift. This gift, the Lord Jesus himself, having yet one son, his well beloved, he sent him, and this gift, my friend, is so precious.

This gift, there couldn't be a great again. This gift is so suitable. This gift is so full. This gift is so free.

And this gift is for sinners that Jesus Christ came to seek and to save their wish for the lost. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.

And so, my friends, think of this gift. Think of the Lord Jesus. Think of the love that took him to the cross. Think of that death so ignominious.

Think of those sufferings so great. And lastly do it with a dry eye and a hard heart. What sinners we are.

[27 : 08] What hard hearts we possess. And we are so careful here. But my friend, it just came to my mind that the world was moved over the sad flight of that poor giraffe recently.

We don't find more for that. That's right human concern over animals. But you know, now I'm speaking to Ezra can't be, what moving of our heart is there as we read of the sufferings of Christ?

Oh Lord, wound in his heart, the wounded thing. Soften thy spirit, melt him down, humbly, break my heart of the cross.

What little we know of it. What little we know of it. But it's the victory through our joy of Jesus Christ.

And it is a complete victory. It's the victory because the dear Lord Jesus at the cross gained the victory.

[28 : 20] And it was by the cross, by the way of the cross, those sufferings so great, that top that he drank, the sword that fell on the shepherd of the cross, that triumphant cry, it is finished.

There was the victory. There as the world views it was defeat, darkness, despair, death, and ignominy, and shame. Ah, but my friend, faith sees in this the glory.

Faith views the victory. Faith sees the great salvation. Faith views the plenteous redemption. Faith has a sight of a fountain open for sin and for uncleanness.

Faith views that God is satisfied justice is satisfying. He who was delivered for our offenses and raised again for our justification.

That's it. Victory, victory. Now, does Christ die in vain? Was all this for naught? We've read in your hearing of this glorious doctrine of the resurrection of Jesus Christ from the dead and the glorious hope for the church of God.

[29 : 48] And because there's an empty tomb yonder where Christ's body was laid, where from which he rose again and is now in heaven, that is the pledge, that is the assurance.

First that sin is powerful, next that justice is satisfied, next that as the Lord is in glory, so his people one day will be with Christ, which is our better.

And as we read in your hearing, that every man in his own thought of Christ the first fruits, the first fruits of all for the pledge, the offering to God and the pledge of the harvest to come and achieve the most costly, the most precious of the harvest, the thirst fruit, and as Christ the first fruit, after they that are Christ and his coming.

So here is the victory, but in what way then, and how is this victory known and experienced by the believer in Jesus Christ, because the text says, but thanks be to God which giveth us the victory.

glory. And what a word there is in the Romans. Now in all these things we are more than conquerors through him that loved us.

[31 : 23] Not we shall be, not we were, but we are. Meaning by that of course we shall be, but we are. where there is God's mighty work of grace begun in a sinner's heart, my friend, there is that precious thing, there is a life that will never die, there is grace which is glory in the blood as it has been expressed, there is the assurance of the final perseverance of the saints, they shall never perish, neither shall any man pluck them out of my hand, and the victory is an ashore victory, give it us, the victory through our Lord Jesus Christ, for within the believer there is that, the work of the Holy Spirit which is indestructible, can never be destroyed, and life

I say that can never die, a faith though it will be sorely trying, it may seem that you have no faith at times, but my friend you will be underneath it, it will not be destroyed, it may be covered over, you may, and I spoke and my little lot of minister, I called and visited dear godly friends, some of them in the most deepest depression that they could be in, and yet you know, I'm sure that underneath it all there was still something, something, that they couldn't quite give it up, they felt that they were seeking their help, they felt the crown of God was upon them, I spoke once or wrote once to a dear godly friend and tried to encourage this friend and with that word and hence forth there is laid up for me a crown of righteousness and that word in the song and afterward and I just put and afterward now what happened that dear friend was in such darkness she said afterward this is hell

I shall sing to hell all the delusions of the devil all the powers of darkness all the attacks on precious things but she came through she called us together and we had to sing the hymn with her and heart how the heavenly host grace triumph and reigns my friend there was victory again a troop should overcome him but he shall overcome the arms there's something there my friend though you sink though you fall though you fall though like David you may even be guilty of some foul sinners or believer even though Peter you may deny the Lord even though and let me say this my friend don't let me say that like David was a beginning sinner but the sword never departed from his house he suffered for his sin and so will we we're not to see like it but the mercy is this that even this sin will not overthrow this victory what

Christ has done for his people confirmed in their soul by the vital precious personal work of the Holy Spirit that's it now I'll just take you to one word and it often been such a confirming to my own soul and it is that word by the apostle John and it says concerning this victory what is this victory who are these that shall overcome for whatsoever is born the holy overcoming the world that is the Lord Jesus said he must be born again the work of the Holy Spirit in regeneration life and light now where has work begun and being confident of this very thing that he which hath begun a good work in you will perform it under the day of

Jesus Christ now whatsoever is born of God where does that seem it will never die it will there's a root that will never be uprooted like hearing red and reading it myself at other thanksgiving services this week about the tears of the wheat you know they said about the there's tears growing up shall we uproot them no says the Lord lest you uproot the wheat also but the Lord said an enemy have done this the Laura said but the enemy could never uproot the wheat he He couldn't touch that.

[36 : 19] He couldn't harm that. He couldn't destroy that. He could, the devil would oppose it. My friends, sometimes I wonder whether, as a dear old saint used to say, have I got enough grace in my heart in exercise to annoy even the devil?

Not that I could ever pray for temptations or trouble or try not to leave that to God, but that it is happening. But my dear friends, I know less that if the Lord is blessing your soul, and if you're on your knees resting at the throne of grace, sometimes you'll know what the devil is.

As our dear friends said to you, there are many that say there's no such a thing as the devil, no such a place as hell. But you won't doubt it, will you? And it's like that the poor lad that's been brought to Jesus, why is the coming of the devil?

Throw him down. Would have destroyed him. Would have killed him in the very feet of Jesus Christ. That never can lead over him. Never. Never. And never will he.

Though we be saying, my dear friend, is the victory whatsoever is all that God overcometh the world. And this is the victory that overcometh the world, even our faith.

[37 : 38] Who is he that overcometh the world? But he that believeth that Jesus is the Son of God, just as our dear friends said this afternoon. Oh, my dear friend, it's the hanging on, holding on, clinging to this precious foundation of truth as the hope of our poor soul for eternity.

I was speaking to a love minister and he said he felt, he didn't know, he felt his hand might be sucking. He said there may not be any testimony, may not, he didn't know how to be with him in his feelings, whether it could be joy or sorrow in the sense, whether it might be in the beginnings of it, dying in the dark and so forth.

But he's told his people, he said, you can be assured of this, that when I die, I shall die clinging to Jesus. And that's my testimony. And that's mine too.

And I believe it's not yours to cling to him. This is the song. This is the victory. And from this love, the love of Christ, nothing shall sever.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, those things, infernal, error, darkness, all things that make us shudder, tremble, the invisible, the unknown powers of the evil and darkness that we may have, but live on the set, but even all this, not things present, nor things to come, nor height, nor depth, nor any other creature that the apostle says, well, I'm running out of words, there's nothing else there.

[39 : 18] Nothing. Can separate us from the love of God which is in Christ Jesus our Lord. This is the victory. Now, my friends, therefore, I did not pray.

Because this victory is a shock, because there's the final perseverance of the saints, then there's every good not to go to sleep, not to say, well, it's so certain and it's so real there's nothing for me to do.

It's exactly the opposite. It's because of the certainty of this victory, that the church of God should be alive, should be witnessing, should be walking in the fear of God, should be holding as we heard the song of the divine truth.

Let it not go, my victory. Turn not from it, deviate not from it, the truth as it is in Jesus. hold fast. Therefore, my beloved brethren, be it steadfast, unmovable.

And what's the difference between steadfast and unmovable? Well, I think it's this. Steadfast, by the grace of God, that you yourself, inwardly, with all your fears, you are moved by yourself away.

[40 : 26] You are steadfast. I haven't tried to enlarge this. You know, my friends, sometimes we say to myself, well, give it up, sometimes we say, well, we're ready to, you know, fall things within us, the battle and the tumour that goes on inside us.

We're ready, I say, to despair and so forth. Now, be steadfast. Don't listen to the flesh. Turn to the word of God. Now, unmovable is when those outside you, arms, the devil, would shake you, and he will, those.

Satan hath desired to have you, that he may sit to his week, that I have prayed for thee, that thy faith fail not. There's the victory. There's the victory. The Lord Jesus, his prayer, his precious faith, and when thou art converted, when thou art restored, strengthen thy brethren, confirm them, encourage them in their trials.

Now, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labour is not in vain in the Lord.

Now, I have to be very brief on this. My friend, what kind of a life are you believers living? Is it for the glory of God?

[41 : 42] Is there spiritual concern for the glory of God? What do we know about this word labour? I think I've read somewhere, if a person was saying, now look, there's some gold coins, or even any coins, there's a whole pile there, a terrific pile, we say, and you've got five hours, why, what labour there would be to show as much as we could in the sacks, wouldn't even carry on it, wouldn't spare ourselves, would we?

Now, I mean, what labour is there? What labour is there being today? I am assured of this, and I don't want to, I say this to the glory of God, I believe in my dear friend and myself, we know a little of what it is to labour.

I think we know what it is in coming before me. Have you laboured in peace? Would you pray? You bowed your head just a few words, but what labour was it?

The labouring, watching the soul, I must have keep. You see, it's not just the ministers there. Why, Paul says the women that labour are written in the gospel.

And the labour of the neighbours is in the agonising of your prayer, the agonising of your soul in prayer. How can you be steadfast, unmoved, knowing that this labour is not in vain, and just this final word, victory.

[43 : 16] What a victory to be. When the Lord himself shall descend from heaven with a shadow, the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with the Lord, and so shall we be for heaven with the Lord.

And then, my friends, when all the redeemed shall be gathered before the throne and present it for us, I say, so shall we ever be with the Lord.

What are these, which are reigning white robes, the men's came in? Why, these, this great multitude, they look so wonderful. They're in white robes, and they've got palms in their hands, they have palms in their hands, signifies victory, victory.

Where are they? These are they, which are come out of great tribulation, have washed their robes, and made them white in the blood of the Lamb.

And so, I ask them, whence their victory came, they will, united, ascribe, the victory to them, and their conquest to the death.

[44 : 24] So the crown is on his head. Worthy is the Lamb, is the song of heaven, it should be the ambition, if I may use the word, of every believer on earth, not just to crown him in glory, but to crown him with glory to his praise and glory in our life, on this earth.

Unto him that loved us and washed us from our sins in his own life. Amen.