

# Two Victories in Christ

## Part 1

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[00:00:00] God's victory in Christ for his own glory and tomorrow night the Christian's victory in Christ. Let's keep the two evenings separate. I feel indebted to the local brethren for the suggestion and my prayer is that your heart like mine might really enter into this whole subject of victory. I was reminded and perhaps you'll be reminded of certain experiences in our history when we've seen something of these evidences of victory. I'm not very old, I may be a little older than some here, but I can remember in the past war [00:01:03] that we for victory was one of the signs that sustained the nation and of course when the consummation was with us in Trafalgar Square in Buckingham Palace indeed there was a celebration. If you're older still you might go back to the first world war or if ever you're privileged to stay in the house where I'm staying and you sleep in the bed where I'm sleeping you'll see on the wall Britannia triumphant the most decisive and glorious victory ever gained by the British navy on the 21st of October 1805.

That was about it. Now if you give these matters sober thought I think the impression must come [00:02:05] home to you as it comes home to me how very short-lived are the victories. One of the poets you know has said that laurel leaves quickly lose their colour and so it is in man's world the victory is of a very short duration. So what we want to talk about tonight is what the Lord spoke of, the weightier matters. These are substantial matters, matters that concern eternity. It's become almost a catchy word hasn't it in modern conversation, star wars. You know superpowers engaged in a tremendous conflict. Believe you me tonight we're engaged [00:03:07] with far weightier matters than that. The matters of concern, sin, death, judgment.

And so tonight I thought we might seek to put some sort of order into such a tremendous subject and I want to talk about God's victory under three heads. Now I purposely do this because victory is stamped upon so many scriptures in the bible or the new testament. You may feel at the close of this little talk that I haven't just dwelt upon the subjects that are in your mind. So I have limited myself to three areas. Mind you they're pretty big areas [00:04:02] and I'm hoping that I may even include what you're enjoying in the meditation that we have together. So first of all I want to talk about God's victory in Christ in relation to the devil. Now it's a good thing to identify and then to isolate where all the trouble lies. And we want tonight to draw your attention to the fact that there has been a tremendous challenge to the power of God and this has come from one who we know in the scriptures as the devil. We don't need to mince matters we just need to draw your attention to the scriptures [00:05:01] and if anyone here doubts the power of the enemy I'm sure sooner or later you'll become very conscious of him. Well tonight we want to just open the scriptures and remind one another of one or two scriptures in regard to him who's the great enemy of our soul. The God, Prince of this world, the Prince of the power of the air. A murderer from the beginning, a liar and the father of

it, this is the devil. And we do well to just take account of what the scripture says concerning the origins of this terrible being. We live in a day when the mystery of iniquity does already work. [00:06:10] We live in a day when satanists are becoming quite open in their declarations and in their venomous attacks and we ought to just be able from the scriptures to understand the source from whence all this poison comes. It was with that in mind that I asked you to read with me those few verses in Ezekiel 28. It seems from the scripture that the devil coming from the hand of God and even the creator was really in some respects the crown of God's creation up to that time. [00:07:03] The anointed chariot, the cover, every precious stone was his covering.

Full of wisdom, perfect in beauty. He fulfilled his service until iniquity was found in him. And if you read in the 14th chapter of Isaiah you find that iniquity entered the universe when satan said I will. In that chapter which we didn't have time to read you find that this creature said I will ascend the hill of God. I will be like the most high.

[00:08:02] I will. Now that's where sin comes in. Sin is always us. You find here one of God's creatures challenging the throne of God and saying I will. Well in the 28th chapter of Ezekiel you find that his doom is stated. No sooner is he described and his iniquity noticed than the judgment of God falls upon him. I will destroy him. And tonight I just want very quickly to look at some of these scriptures that tell us of the activity of satan and also the way in which God has gotten the victory over him in Christ. It may be helpful to remind ourselves from the book of the revelation that this awful creature [00:09:08] is described in his full title. Let me remind you of it. He is the dragon. He is the old serpent. He is the devil and he is satan. Let's give him his full title.

As the dragon he is the destroyer. As the serpent he is the deceiver. As the devil he is the accuser. As satan he is the opposer.

Now if we had time and time is our chief difficulty tonight, I could substantiate all those things [00:10:01] because we want to bring the devil out into the full light and to show how God has dealt with him. You remember in Jude, I forget the particular verse at the moment, when Michael the archangel was contending in relation to the body of Moses, he does bring no real accusation against satan but he said the Lord rebukes him. He has the power. Too great for you in faith. Too great for Michael the archangel but oh how glad we are to say tonight not too great for our blessed saviour. Not too great for Jesus. That's why we turn our attention to this scripture in Luke chapter 4. [00:11:07] Already satan had been busy in connection with the birth of our blessed Lord. Remember how the edict was sent out that all the children in Bethlehem Judah under the age of two should be killed. Satan sought to destroy the Lord as soon as he was born. No cross that could be fulfilled was taken out of Egypt, shall I call my son. We know that behind it all there was this satanic attack to kill Jesus, the Lord Jesus Christ even as soon as he was born. God's got the whole situation at hand and in the fourth chapter of Luke we find a most important encounter [00:12:05] between the Lord Jesus Christ and the devil. In the end of the third chapter at Jordan's banks the heavens were opened upon the Lord, this is my beloved son in whom I'm well pleased. The trinity comes into manifestation and in the fourth chapter Jesus fled, carried or driven into the wilderness in order to have this encounter with the devil. A most important moment in the history of mankind satan up to this point had gained a victory over every other man but now there comes onto the scene one who can take up the fight with the devil. How different the circumstances were from the Garden of Eden. In the Garden, Genesis 3, man was put into a garden.

[00:13:16] In Luke 4, the Lord Jesus was carried into the wilderness. But the temptations were the

same, the lust of the flesh, the lust of the eyes, the pride of life. The red, the high mountain, the kingdom, the edge of the temple, cast thyself down, the Lord was tempted in exactly the same way as Eve was tempted. Whereas Eve was in the transgression, the Lord Jesus was triumphant. And we find in chapter 4, verse 13, a better translation says [00:14:04] And when the devil had completed every temptation, he departed from him. Here was the God-man, the Lord Jesus Christ, manhood according to God, a man approved of God. What a picture to see him putting the devil to flight. There's a scripture you know we sometimes quote, it helps to see the context, strong man armed keepeth his palace and his goods are increased.

That's the devil, strong man armed. But if a stronger than he come upon him, he taketh away all the armor in which he trusteth, and he is fired at his feet. The Lord Jesus is stronger than he. [00:15:11] And from that moment, at Jordan's banks, and from that moment, and the victory over Satan, Jesus went about doing good, healing them that were oppressed of the devil, because God was near. You see, those goods deliberated, souls were set free from sin and bondage, and the Lord completed his earthly ministry. But of course the adversary only departed for a season, and then he came back at the end of the Lord's pathway. And you notice, it wasn't just a demon who entered into Judas, it was the devil who entered into Judas. And you find in those closing scenes, the full power of the adversary was raised against Jesus. He said, this is your hour, and the hour of darkness. [00:16:24] And we do well, dearly beloved, fellow Christian, just to consider the Lord Jesus in those closing moments of his life. We often speak of it, don't we? Gethsemane, Gathasar, Golgotha, where he faced up to the issues.

And you remember how in the garden he said, not my work, let thine be done. And on the cross, when the full weight of death was pressing upon him, love never faileth, he went through.

[00:17:14] And you find, don't we, in the scriptures, the spoiled principalities of power. True indeed, he was laid in the grave, but now he is in the highest heaven. And all power in heaven and upon earth is given unto Jesus, he has authority over all flesh. Reading further in the book of Revelation, which would need a lecture in itself, you find that Satan is cast out from heaven, he comes down to earth, knowing he hath but short time, woe to the inhabitants of the world at that time. The children of Israel will go through the time of Jacob's trouble. [00:18:10] But Satan always defeats himself, he serves God's ends, be it with the saints of the present time, or with Israel in the coming day. Victory, victory is seen when an angel lays hold upon the Satan and confines him to the bottomless pit for a thousand years. He has to be released, as we know, for a short season. But then, after the thousand years reign of the Lord Jesus, fire comes down and devours all the adversaries, and Satan is confined to the lake of fire, forever, where the beast and the false prophet are. [00:19:04] So much for the victory of God in relation to him who is the enemy of us all. Oh don't let's underestimate the power of the enemy.

He has access into God's presence. He was used in the discipline of a Job. Sometimes, by permission, he is allowed to touch you and me, only by permission, a messenger of Satan debuffedly.

But he has defeated himself. And we want to leave that impression on your heart, my heart. God's gotten victory over him who is the enemy of us all. [00:20:02] Now in the second part of this address, I would like to speak of God's victory in relation to death.

Now I handle this quite feelingly. I dare say everyone in this room has got a grave that they visit. But

sometimes, or rather, death touches us.

I don't know whether it's been your experience, but I seem to have had quite a bout of this lately. But my patience. I still go to the practice. He retired. You know, one of these country cottagers with his wife. Nine months ago. And I learnt on the last day, his wife has died suddenly. You know, death is very much with us. This world is a great graveyard.

[00:21:21] Now what we have to notice tonight is that death comes in because of sin. The soul of the sinner that shall die. You see, KJV verse 4, verse 26.

The wages of sin is death. It's one thing for death to come in, but when you see that death is the judgment of God, you begin to see that death is a terrible blight upon the whole human race. Death is something that God has to take up. And how glad we are to notice, aren't we, in a chapter like the 11th chapter of John. Remember in that chapter, Lazarus had died.

[00:22:27] The Lord said, take away the stone. Have a look at Lazarus. Four days dead already. By this time he's stinking. Let the full weight of that rest upon your spirit. And there, we catch some sense of the feelings of our God, Jesus, roaming in himself, came to that grave.

How glad we are tonight to know that if this king of terrors is still with us, the matter of death has drawn out the compassions of our God. [00:23:13] And tonight, we want to bear testimony to the fact that our God has gotten a victory over death. Death has been taken up by God. Listen. The Lord Jesus laid in the grave. But God raised him from the dead. There's God, isn't there.

Romans 6 verse 4, he was raised by the glory of the Father. John 10, I have authority to lay down and authority to take it again. There's the Son. [00:24:03] 1 Peter 3.18, put to death in the flesh but quickened in the spirit. The triune God, God the Father, God the Son, God the Spirit, staring this matter of death full in the face.

I like that verse in Hosea 13 verse 4 that we read. About 900 years before Jesus was born, O death, I will be thy claim. O death, O grave, I will be thy destruction.

Before ever the Lord Jesus came into manhood, the prophets knew that victory would be gained in this matter. When the Lord Jesus was here and had been into death, we get the implementation of prophecy. [00:25:10] And the one who was in the dead, who verily was dead, dead already, laid in a tomb, he had risen triumphant in the grave. Now this is too big a matter for the Old Testament to skip over. And although the light of resurrection was very dim in the Old Testament, in the light of the New Testament we can look back and we can see that in type this victory was ever before the Spirit of God. Let me remind you of a few scriptures. You remember in connection with Samson, it says that a young lion roared upon him. And the Spirit of God came upon Samson and he raked him like a kid. That's one of the pictures.

[00:26:14] And then in the sixth chapter of Daniel, you remember how Daniel the prophet was put into the lion's den. Did you remember that Daniel came out of the lion's den. You remember again how Jonah was three days and three nights in the belly of a fish. But the fish, it was too much for the fish. He vomited him up on the dry land. There are many pictures in the Old Testament that confirm what we know so well from the New Testament, that death has been thoroughly conquered. And it was with this in mind, I just read to you the passage in Ephesians 1. [00:27:09] You needn't turn to it. The

greatest demonstration of power that this world has ever seen was when God took the Lord Jesus Christ from the tree. A mighty act of power of course, when he called the universe into being. He spake and it was done. Commanded and it stood fast. But when it comes to the matter of resurrection, if we had looked at it, you get the catalogue of four different forms, four different words in the Greek. Everyone here knows Greek I suppose. That demonstration of power has taken the Lord Jesus and set him at his own right hand, far above all principality and power, might and dominion. He has entered into the unsullied glory of God. [00:28:12] Every name that is named, given him to be head over all things to the church, which is his body, the fullness of it, the center of it, all in one. There wasn't time to more than read the passage in 1 Corinthians 15, the great resurrection chapter. Now is Christ risen to become the first proof of the blemished flesh. In Adam all died. In Christ all made alive. Christ, every man after his own order, Christ the first proof, and then those that are Christ's that is coming. And you find in a new scene, filled with living men, the last act that shall be fought is death. [00:29:16] Wonderful subject. Well, we dealt in a very brief way with God's victory in relation to Satan, and God's victory in relation to death. Now we come briefly to the last one, God's victory in relation to the world.

Now the world, dearly beloved, is spoken of in various ways in the scriptures. The world is spoken of as God's creation, I mean the fair creation, the world in which we are found. [00:30:03] Secondly, the world is spoken of as the men in it. God so loved the world, he gave his only begotten son, John 3, 16. But the world is also spoken of as a great system which is opposed to God.

When Cain went out from the presence of the Lord, Genesis 4, he proceeded to build up a world, if back was on God, a world that was comfortable for man.

Stringed instruments and organs, artifices of iron and brass. The world as a system opposed to God found its origins in the day when Cain went out from the presence of the Lord.

[00:31:21] Now I'll just throw it in as I pass, as a matter of the greatest interest in scripture, that every advance in civilization was marked by a further corruption in morals. Let me explain. When man began to wear clothes in the garden, it was the occasion of sin coming in. When man began to live in cities, it was the occasion when murder came in.

[00:32:05] When nations sprang into existence and we get the problem of language, Genesis 11, Tower of Babel, you find man saying, we will make ourselves a name.

And God came in and said, there's no limit to what man should do. He came down and he confounded the language. And most of us have to say, he made such a good job of it, we can't understand that. But every advance in civilization has been marked by a declension in morals. And if today we've reached a stage of civilization which is par excellence at the top, it seems that we've reached a stage where it's a shame even to speak of the things that have done to man. [00:33:07] Well, let's view the world in regard to Jesus. There was no room for them in the inn, no room for Jesus, no room for those who are his enemies.

You remember how the religious world said, this is the heir, come let us kill him. That was the reaction of the religious world. What of the educated world? We read, none of the princes of this world knew else, had they known him, they would not have crucified the Lord of Glory. This world had no room for Jesus. And they were not content until they put him on a cross of wood. And this world was stained with the blood of God.

[00:34:20] Is that the end of the story? For your good, Chia, I have overcome the world. We read, don't we, now is the judgment of this world, now is the prince of this world judged.

At the cross, we come to the crisis, the point where God intervened. We read that the stone which the builders rejected, the same has become the headstone of the world.

[00:35:05] God has started to build a new world. In the first creation, man came in on the sixth day as the crown of the old creation. But in new creation, God takes the Lord Jesus from among the dead and proceeds to build a new world in relation to him. That's a wonderful verse that I read to you, if I may say so, in 2 Peter 3. There are three worlds in that particular chapter, if you noticed. There's the world that then was, that's the antediluvian world, underwater it perished. There's the world that now is, it's reserved under fire.

[00:36:14] But there's a third world. We look for new heavens and a new earth wherein righteousness dwells. Do you ever hear of the third world? We're interested, profoundly interested in the third world, the world to come of which we speak. That's a new world where sin, nor want, nor woe, nor death can ever come. A new world.

And I would like to leave you with a little impression, just as I come to a close, of some of the elements of that new world. A kingdom. [00:37:04] Yes, God has got a new kingdom in mind. The first king, Nimrod, his name means a rebel, he was a mighty hunter from the Lord. And man's world is a world of hunters.

Outwardly elegant, educated, polished. Underneath the surface, selfish. Marked by commercial rivalries.

And with a showdown only force. Governed by satanic principles. I'm reminded as I stand on my feet of Mr. F.B. Hall, who is known to some of us here. He said, the world, when first you see it, is like a beautiful maiden. Can you see her? Beautiful maiden. [00:38:28] But then, you take off her veil, and you find she's a wrinkled old hag. That was the way Mr. Hall described the world.

And if God sets aside the Nimrod world, he builds up a new world. A kingdom wherein dwelleth righteousness. Righteousness, peace and joy. [00:39:02] Every man shall dwell under his own vine and his own philtre. Men shall beat their swords into plough chairs, and their spears into pruning horns. The desert shall rejoice in awesome demands. I think that amount of transfiguration, you know, gives us a little picture, a sort of preview of God's kingdom. See the Lord? See Him. His face? Like the sun. His garments? Quite as light. The Father's voice is heard. This is my beloved Son, in whom I am well pleased. Moses, Elias, the heavenly company. Can you see them? Peter, James and John, the Jew. [00:40:03] They'll be the head of the nations in that day. And at the bottom of the mountain, the Gentiles. Brought into this wonderful kingdom. What a day that will be. Even so God will be. It's not only the kingdom, it's the house. Where God dwelleth. They that dwell in thy house shall still praise thee. And I would like to finish this little talk with that verse in Psalm 150 verse 6.

Where we find that God shows us His triumph in Christ. Where the devil is consigned to the lake of fire forever. Where death is conquered, confined to the lake of fire forever.

[00:41:10] And what remains is God's new world. Many families in heaven and upon earth in victory. And what are they doing? They're praising God. Every family in heaven and upon earth is found

responsive to God's love and God's power.

We find in that wonderful third chapter the fusion unto Him, God. Glory in the assembly by Christ Jesus unto the ages of ages. All that have breath shall praise the Lord. What a climate to God's intervention and grace in this new world.

[00:42:05] Well this is the subject that has been given us by our beloved brethren in Bromley. This is the first half of the subject. I'd like to leave this meditation with you. God's victory in Christ. Perhaps tomorrow night we'll continue on the line of the Christian victory in Christ. And see some of the practical implications of this for your life and mine as we look to the Lord.