

**Colossians 3:15-17:** *And let the peace of God rule in your hearts, to the which also ye are called in one body; and **be ye thankful**. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 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.***

Sermon to the fellow saints and servants of our Lord Jesus Christ at Westboro Baptist Church in Topeka, Kansas, on December 14, 2025

We return today to the subject of that gracious state of mind, Thankfulness. Remember, the prime directive in **Ephesians 5:20**, and the context:

**Ephesians 5:18-21:** **And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.”**

When I finished my first part of the sermon, on October 5, 2025, I promised that if the Lord was willing more particulars will be expounded upon the grounds for our thankfulness based upon the blessings of grace vouchsafed and revealed to us pursuant to the terms and conditions of that everlasting covenant of grace. I suggested that these four verses were a good launching off point for your interim study: **2 Samuel 23:5, Jeremiah 32:40, Ezekiel 37:26 and Hebrews 13:20**. We are now going to discuss more details of the giving of thanks always for all things unto God and the Father in the name of our Lord Jesus Christ relating to the particulars of grace.

We are particularly thankful for **electing grace**. This may be known without any special and extraordinary revelation; even from the grace in the effectual calling. See, for example **Romans 8:30**: “*Moreover whom he did predestinate,*

*them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*" (Please remember and never forget, if he predestinated you to salvation, this verse says you are called, justified and glorified). And the "*vessels of mercy afore prepared unto glory,*" are explained of those "*whom God has called.*" **Romans 9:22-24:** "*What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*" So those who are called by grace may comfortably conclude, that they are predestined unto life (**Ephesians 1:5-12**), or are in the Lamb's book of life (**Revelation 21:27** "*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*"), and are foreordained unto eternal glory (**1 Peter 1:20** "*Who verily was foreordained before the foundation of the world, but was manifest in these last times for you[.]*"). (**2 Timothy 2:10; 2 Peter 5:10**) And this may be known, as the apostle observes, from the efficacy of the gospel by the Holy Spirit on the hearts of men, **1 Thessalonians 1:4-5:** "*Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*" Therefore such persons will call upon themselves and others to praise and thankfulness, saying, "*Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant. For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.*" (**Psalms 135:3-4**) "God's distinguishing grace should make his elect lift up many a humble, joyful, and thankful heart to him." John Trapp. "The Hebrew word *scgullah* signifieth God's special jewels, God's proper ones, or God's secret ones, that he keeps in store for himself, and for his own special service and use. Princes lock up with their own hands in secret their most precious and costly jewels; and so doth God his: "*For the LORD hath chosen Jacob*

unto himself, and Israel for his peculiar treasure", or for his secret gain." — *Thomas Brooks*.

And this is matter of great thankfulness, because the source of our next dose of thankfulness comes from the fact that **the choice God has made of men to everlasting life is of grace, and not of works**. Even of free, unmerited grace, and without any motive to it from them; and therefore called, "*The election of grace*," in **Romans 11:5-6** and **9:11-13**. ("*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*" And "(*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;*) *It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.*") Something similar to this was the national election of the people of Israel, which was not because of their quality or quantity; but because of the Lord's pure love unto them, **Deuteronomy 7:6-8**: "*For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*"

We are next thankful because **this choice is an act of distinguishing grace**; it is not a choice of all, only of some; or it would be no choice. "*I speak not of you all; I know whom I have chosen,*" **John 13:18**. All Christ's disciples were chosen to office, but not all to grace and glory. "*I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*" (**John 13:18**). (**John 6:70**: "*Jesus answered them, Have not I chosen you twelve, and one of you is a*

devil?") Such so chosen are "vessels of mercy," in distinction from others, called, "vessels of wrath." (**Romans 9:22-23**). It is a choice of "us," and not others: of us, who are in no way better than others, as undeserving of the favor of God as others, being "children of wrath," even as others. **Ephesians 2:3**: "*Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*" Note these verses where the term of "usward" (indeed throughout the Bible "us" is the term reserved for God's elect when describing his redemption—and it is cited a couple of dozen times in this sermon) is used when describing those whom God reserves his distinguishing grace, salvation and glory: **Psalms 40:5**: "*Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*" **Ephesians 1:19**: "*And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power [.]*" **2 Peter 3:9**: "*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*"

**It is a choice, which is the source, foundation, and security both of grace and glory.** Sanctification of the Spirit, and belief of the truth, which include all grace, are fixed and secured in eternal election and flow from it. See, e.g., **2 Thessalonians 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.*" Men are chosen to faith and holiness before the foundation of the world, and these are in time bestowed upon them. "*As many as were ordained unto eternal life believed*" (**Acts 13:48**); therefore true faith is called, "*The faith of God's elect,*" **Titus 1:1**. This faith, is peculiar to them, in consequence of their election, and with which their eternal happiness is connected. "*For whom he did predestinate...them he also glorified*" **Romans 8:30**. Now if the apostle thought himself bound to give thanks for the election of others, then much more

for his own; and so it is for every chosen vessel of salvation. We are obligated to give thanks not only for the spiritual blessings which we receive but what others have received, and especially because of the eternal nature of them.

**Thanks are to be given for redeeming grace.** This was one of the benefits and blessings of grace, which lay uppermost on the mind of the Psalmist, when he called upon his soul, and all within him, to bless the name of the Lord, and not forget his benefits; "*Who,*" says he, "*redeemeth thy life from destruction,*" **Psalm 103: 1-4:** "*Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies[.]*" He had squarely in view the redemption of his soul by Christ, from everlasting ruin. Charles Spurgeon on "*he redeemeth thy life from destruction*": "By purchase and by power the Lord redeems us from the spiritual death into which we had fallen, and from the eternal death which would have been its consequence. Had not the death penalty of sin been removed, our forgiveness and healing would have been incomplete portions of salvation, fragments only, and but of small value, but the removal of the guilt and power of sin is fitly attended by the reversal of the sentence of death which had been passed upon us. Glory be to our great Substitute, who delivered us from going down into the pit, by giving himself to be our ransom. Redemption will ever constitute one of the sweetest notes in the believer's grateful song."

Thus Zacharias, the father of John the Baptist, began his prophecy, "*Blessed be the Lord God of Israel, for he hath visited and redeemed his people,*" and raised up a mighty Savior and Redeemer from David's family; this he said, when the "*day spring from on high had visited them.*" The Savior was conceived, and became incarnate who was to be the Redeemer of his people, **Luke 1:68,69,78, 79.** There is great reason for praise and thankfulness on this account. "*Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; ...Through the tender mercy of our God; whereby the dayspring from on high*

*hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”*

We are thankful **because this redemption is special and particular**. They are a "*peculiar people*" whom Christ has redeemed from all iniquity (**Titus 2:14**: "*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*"). They are "*redeemed from among men,*" and so not all men. (**Revelation 14:4**: "*These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*") They are "*redeemed out of every kindred, and tongue, and people, and nation*" (**Revelation 5:9**: "*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation[.]*") **But not** every kindred, every tongue, all people, and each nation. Therefore they have greater reason to be thankful that they are redeemed from the corrupt mass of mankind.

**This electing grace of God is altogether free on their parts.** Though they are bought with a price (**1 Corinthians 6:20**; **1 Corinthians 7:23**) and are redeemed from a vain conversation (**1 Peter 1:18**), with the precious blood of Christ (**1 Peter 1:19**), to which redemption is frequently ascribed; yet they are "*redeemed without money*" (**Isaiah 52:3** and **55:1**). Without any price or money of their own paid by them for it; it is wholly of free cost to them; they are "*let go..., not for price nor reward,*" (**Isaiah 45:13**) which they have given. **Isaiah 55:1**: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*" Their redemption is indeed through the blood of Christ, and yet it is "*according to the riches of the grace of God,*" (**Ephesians 1:7**), who of his infinite wisdom and grace has found a ransom. **Job 33:24**: "*Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.*"

We are thankful because **it is a plenteous one**; "*With the Lord is plenteous redemption,*" **Psalm 130:7**. A plenteous redemption from all iniquity, original and actual. **Titus 2:14**: "*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" A plenteous redemption from all sins of every kind, of heart, lip, and life, before and after conversion. **1 John 1:7**: "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*" A plenteous redemption from Satan, who being stronger than they, held them captive. **Acts 26:18**: "*To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*" A plenteous redemption from all the curses of the law, to which they were subject by sin. **Galatians 3:13**: "*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.*" A plenteous redemption from hell and wrath. **Romans 5:9**: "*Much more then, being now justified by his blood, we shall be saved from wrath through him.*" **1 Thessalonians 1:10**: "*And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*" **Lamentations 3:58**: "*O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.*" A plenteous redemption from every enemy of their souls, up to and including the last enemy. **1 Corinthians 15:26**: "*The last enemy that shall be destroyed is death.*" **Exodus 15:6**: "*Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*" He didn't eke out a victory for us; he crushed it...for us. **Romans 8:37**: "*Nay, in all these things we are more than conquerors through him that loved us.*"

**His redemption is an eternal one.** **Hebrews 9:12**: "*[B]y his own blood he entered in once into the holy place, having obtained eternal redemption for us.*" This redemption will always continue; the redeemed will never more return to a captive state, or be brought into subjection to what they are redeemed from; but will always enjoy the benefits arising from this grace. If therefore Moses and the children of Israel had reason to sing unto the Lord, in

Exodus 15 (and that was an historic session of praise and thanksgiving famous forever), who in his mercy had redeemed them out of Egypt, which was but a temporal redemption; much more reason have we to praise the Lord, and give thanks to him for eternal redemption by Christ. **Exodus 15:13**: “*Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*” Eternal thanksgiving is little thanks for this benefit to us.

Thanks are to be given for **pardoning grace and mercy**. This is the first thing the Psalmist mentions after stirring up himself to bless and praise the Lord for all his benefits; “*who forgiveth all thine iniquities,*” **Psalm 103:1-3** (quoted verbatim above). Charles Spurgeon on Psalm 103:3: “*who forgiveth all thine iniquities*”: “Here David begins his list of blessings received, which he rehearses as themes and arguments for praise. He selects a few of the choicest pearls from the casket of divine love, threads them on the string of memory, and hangs them about the neck of gratitude. Pardoned sin is, in our experience, one of the choicest boons of grace, one of the earliest gifts of mercy, — in fact, the needful preparation for enjoying all that follows it. Till iniquity is forgiven, healing, redemption, and satisfaction are unknown blessings. Forgiveness is first in the order of our spiritual experience, and in some respects first in value. The pardon granted is a present one — forgiveth; it is continual, for he still forgiveth; it is divine, for God gives it; it is far reaching, for it removes all our sins; it takes in omissions as well as commissions, for both these are in-equities; and it is most effectual, for it is as real as the healing, and the rest of the mercies with which it is placed.”

Indeed pardon of sin is a great blessing; and he is an happy man whose transgression is forgiven, and his sin covered, and to whom the Lord imputeth not iniquity! and therefore should express his thankfulness for it. **Psalm 32:1-2**: “*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*” Therefore, **Psalm 32:11**: “*Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.*”

Because it is entirely free with respect to the persons who partake of it. It proceeds, indeed, upon the satisfaction made by another. For God, though he forgives sin, will by no means clear the guilty (**Exodus 34:6**), without a full satisfaction to his justice: "*Without shedding of blood there is no remission*" (**Hebrews 9:22**). But though Christ's blood has been shed for the remission of sins, yet that is according to the riches of divine grace. **Ephesians 2:7**: "*That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*" It is free to men, though it cost Christ dear, his blood and life, **Isaiah 43:25**: "*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*" **Isaiah 53:10**: "*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*" Some, their debts are more, and others less numerous; one owes five hundred dollars, and another fifty; but whereas neither the one nor the other "*have anything to pay,*" God, the creditor, "*frankly forgives them both,*" **Luke 7:41-42**: "*There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?*" A penny's worth of sin debt will sink us to hell for eternity. **James 2:10. 1 Corinthians 5:6.**

**Pardon of sin is not only free, but full and complete;** and therefore sinful men should be thankful for it. God not only forgives all manner of sin, signified by iniquity (**Hosea 14:2**), transgression (**Psalms 65:3, 103:12**), and sin (**Revelation 1:5**); greater or lesser sins, such as are more or less aggravated; but all acts of sin committed by his people. God, for Christ's sake (**Ephesians 4:2**), forgives all; "*Having forgiven all trespasses,*" **Colossians 2:13**. Not one sin is left unforgiven. Not one worthless penny's worth.

Certainly, these are excellent reasons to give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ!

If the Lord is willing more particulars will be expounded upon the grounds for our thankfulness based upon the blessings of grace which is reserved to us and revealed to us pursuant to the terms and conditions of that everlasting covenant of grace. I hate to repeat myself (as you know), but I suggest these four verses are good launching off points for your interim study: **2 Samuel 23:5; Jeremiah 32:40; Ezekiel 37:26; Hebrews 13:20**. For example, the terms of that everlasting covenant of grace are “*ordered in all things and sure.*” John Gill remarks on this language: “...the covenant of grace made with David’s antitype, with Christ the head of the church, and the representative of it, and so with all his people in him, is an everlasting one: it was made with Christ from everlasting, as appears from the everlasting love of God, the source and spring of it; the earliness of the divine counsels on which it is formed, and blessings and promises of it, with which it is filled, which were before the world was; and from Christ being set up as the Mediator of it from everlasting: and it will continue to everlasting; it is a covenant that cannot be broken, will never be removed, nor give way to or be succeeded by another: it is “ordered in all things”: to promote and advance the glory of all the three Persons in the Godhead, Father, Son, and Spirit; to secure the persons of the saints, and to provide everything needful for them for time and eternity: and it is “sure”; it stands upon a sure basis, the unchangeable will and favour of God, and is in the hands of Christ, the same today, yesterday, and for ever; its mercies are the sure mercies of David, and its promises are yea and amen in Christ, and are sure to all the seed.” **Hebrews 6:17-19**: “*Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil[.]*”

I love you. Amen.