



Christ

Triumphant!

BEING NOTES OF AN ADDRESS BY
J. B. STONEY.

REVISED.

NEWPORT (MON.), ENGLAND:
STOW HILL BIBLE AND TRACT DEPÔT.

LONDON:
20, PATERNOSTER SQUARE, E.C.

Price One Penny.

Made and Printed in England



CHRIST TRIUMPHANT.

EXODŪS XV.

TH**ERE** are three marks of one who is a triumphant Christian, of one who has learned the triumphant Christ. It is not Christ fighting the battle, or part of the battle, that makes me triumphant. It is a victorious Christ. When you see Him by faith, you see what God has done. When man had ruined himself, God says, "In me is thine help" (Hosea xiii, 9).

But before I go on, let me say one word on the questioning of the infidel and caviller, who says that he does not believe the gospel. †

say to him, Have you anything to put in its place? Have you anything else to give man to meet his ruin? Death stares him in the face; and all the science of man cannot get him out of the fatal snare. Have you anything to put in the place of this which God proposès to do for the believer in Jesus—that is, the gospel?

An infidel said to me the other day that he did not believe it. "Well," I said, "have you anything to put in its place? Have you any other remedy?" "No," he said, "I have no remedy," "You have no remedy," I said, "and yet you do not believe the only remedy that has been provided!" The gospel is the only remedy; that is the great thing to arrive at. People may split up Christendom into different sects, but there is nothing offered by man to meet man's ruin. God offers the gospel. It has no rival.

I said to him, "I have another question. Suppose for a moment that it is true, would it suit you to have a triumphant Saviour out of all the ruin and misery into which man has fallen?" "Admirably," he replied, "admirably." "Well," I said, "see where you are. You have no rival scheme in place of this one, and it is one, you admit yourself, which would suit you admirably, but you meet my appeal by saying you do not believe it! I have a third question to put to you—Did you ever try it? If you heard of a certain cure for a headache, or a toothache, do you think it would be wise of you to say, 'I do not believe in it,' if you had not some other cure, or if you had never tried it?" You see man treats the proposal God has made—the most wonderful thing that ever came into the world—in a way that shows you what a set of people

6 CHRIST TRIUMPHANT!

caviliers are, and how true Scripture is when it says, "The fool hath said in his heart, There is no God." Man would not treat a common remedy for a common pain in the way he treats the gospel that relates to his immortal soul. If he said, I did try the cure, but it was no good, or if he said, I have got a better cure, it would be some reason ; but here he does not say, I have got a better, but "I have none. It would suit me admirably if it were true." I ask, Did you ever try it? "Never." How dare you, then, say you do not believe it? If you had tried it, and found it would not do, then you might say something about not believing in it ; but until then you have no right to say you do not believe it.

Take the case of the children of Israel when bitten of the fiery serpents. There they are suffering, and suppose an evangelist of

that day goes up to one of his friends or neighbours who had been struck down, and says to him, Do you see that serpent up there? Yes. Well, *God says* if you look at that you will be cured. The suffering man says, I do not see any sense in that; it is unreasonable. The evangelist replies, I give two reasons why you should look at it. The one is that God says it; and the other is that I have looked at it, and I have proved the benefit of it. That is what a real evangelist can say. He has two witnesses—the Word—God says so—that is the first witness; the second is, I know it experimentally. Here is a man in the agony of the serpent's bite, and he turns his eye up to the brazen serpent and he is well instantaneously. Could all the world convince that man that looking at the serpent had not cured him? Would the man not

go to his neighbour and say, Now, neighbour; there is a cure for you. I have two reasons why you should try it; and "in the mouth of two or three witnesses shall every word be established." God has said it! and I have tried it myself, and I am well. It was a most instantaneous cure. He that looked lived.

Now, having said so much upon this wonderful thing that God proposes, I come to the subject of a triumphant Christ, and the three characteristics of one who has got the triumphant Christ. The Lord has triumphed. I do not say that you have triumphed, but I say, "The Lord has triumphed gloriously." I put it to anyone here. If a dog attacked you, and a friend came to your relief, would you not rather see the man triumphant over the dog, than merely fighting it for you? Would you not like to see him perfectly triumphant?

Now, what the Scripture insists upon is not merely that Christ began the battle, not merely that He went through it, but that He is triumphant. It is a triumphant Christ that is presented to the sinner. What did Paul say to the jailer, the poor pagan, when he cried, "What must I do to be saved?" Did he tell him—Christ began your battle, Christ will go on with your battle, and I hope Christ will finish it? No, he said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." No doubt Paul told him more afterwards, but still the thing he first put before him was the Object of his faith—that is, the Christ of God.

God has laid help upon One that is mighty. You are ruined—you are bound; and He says, I will save you. I am going to take you out of the house of bondage and out of the fiery furnace; I am

sending My own Son to deliver you, As He said of Israel, "I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians."

Remember the little word of four letters—DONE. It is not doing, but DONE. I will tell you *how* it is done presently; but what I now say is that it is DONE, for that is the thing you want to know. Is redemption accomplished? It is. How? I will give you an illustration of it.

Any child will remember the story of Goliath (1 Samuel xvii), how the whole army of Israel were in a terrible fright because of the giant. A stranger stripling, David, comes forward to meet him. Jonathan looks on in an anxious state of mind. He sees David deal the giant a blow that fells him to the ground. What is Jonathan's state then? Hopeful, but not happy. The giant might get up

again. But then Jonathan sees David take the giant's sword from its sheath and cut off his head, and hold it up in his hand. Well, what do you think Jonathan does now? Surely he thanks the Lord that it is DONE.

Do you believe in Christ tonight with that simple faith? . . . Can you say, I am clear of judgment, as Jonathan could say he was clear of Goliath? If you can, it is because you see a triumphant Saviour. It was not that Jonathan did anything himself. All he did was to stand there and look. That is just what you have to do. "The Lord hath triumphed gloriously." Jonathan has nothing at all to show for himself. All that he can say is that he sees David with the head of Goliath in his hand. Can *you* say that Jesus Christ "hath abolished death; and hath brought life and immortality to light"—that He is

triumphant? If so, then you have the true marks of a triumphant one. Your heart is bound to your Deliverer. The soul of Jonathan is knit to the soul of David. Up to that he had been thinking of Goliath. If you are faint, believe me, it is because you do not see the triumphant Christ—not David, but One greater than David—because you do not see the ground cleared, and the enemy put out of the way. Ah! you say, but I am looking to the Saviour. So you may be, but is it to a Saviour fighting the battle, or to a triumphant Saviour? I will show you presently the marks of the soul that has got hold of the triumphant Saviour, but before I do so we will turn to see *how* Christ fought the battle.

See Exodus xii, 13—“And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you.” “And the blood shall

be to you for a token." That is the first thing—that the work of Christ meets the poor sinner. The first thing to learn about is *the blood*. Remember what night it was that is referred to in the verse I have quoted. It was a night of death. There was not a house in Egypt in which there was not one dead. Death was raging from the family of the king to that of the beggar. What a desperate night it was! In that awful night the people were brought face to face with death. Has your soul ever yet come in contact with death? Some day it must. When I was a very young man—about eighteen, I suppose—I heard of the cholera being within six miles of me. I was what might be called a religious man then. I used to read the Bible four times a day; but when I heard that the cholera was in the next town to where I was living, I cannot tell you what came over me, but in the

long run I was on the floor, and I said to myself (I remember it to this day), "What is to become of me? I am afraid to die." Did you ever face death? I was not irreligious. It is no common thing for a youth of eighteen to read the Bible four times a day, and yet I said, "There is death, and *I am afraid to die.*" People do not sufficiently look at what death is. Death is a terrible thing. Death is king of terrors ; it is the wages of sin, and we are all afraid of our wages. How are we to get clear of them? **ONLY** by the blood of Jesus.

I will put the gospel in the simplest way possible. Do you believe that Julius Cæsar was in this world? Yes, you say, I believe that. Do you believe that Jesus Christ was in the world? Yes. But there is another question. Do you believe *God sent Him* to die for your sins? If you do, you are saved ; for

“whosoever believeth that Jesus is the Christ is born of God.” (1 John v., 1.) Many believe that Jesus Christ was on the earth, just as they believe that Julius Cæsar or George the Fourth were on the earth. But do you believe that *God sent Him*? That is the point. What did the man do who got his sight? (John ix.) He went to the pool of Siloam, which is by interpretation, “Sent”; that is the virtue of it. *God sent Christ*. Do you believe God sent His Son to die for your sins? If so, you are saved. You may have a great deal more to learn; but you have got that much at any rate. “When I see the blood, I will pass over.” That was how the Israelites got shelter on that terrible night in Egypt. A lifeboat pushes out from the shore to a man who is drowning. The man sees the lifeboat, and he expects to be saved. He gets into the boat, and is safe. But

he is not triumphant yet—he has not got ashore yet, though he is safe ; he is in the boat. That is the first thing. I pray that God may not allow a single one in this hall to leave without being able to say, Thank God, I have found shelter. I believe God has sent His Son to die for my sins ; and still more, I see the Christ of God triumphant.

A person dwelling on the sufferings of Christ may be very pious, and yet not be triumphant. When the drowning man gets into the lifeboat, he does not wish to stay in it, because he knows there is still danger ; he longs to get ashore. When Noah was in the ark, was he not safe ? And yet what made him send out the raven ? Because he longed to see the dry land, which he did in due time. He was safe, but not triumphant. But when he got on shore, he built an altar, and offered burnt offerings, and when the sweet-smelling savour

went up, it was as if he said, I was saved from the manifest judgment of God by the ark, and now I am in favour. "The Lord smelled a sweet savour." He is triumphant now that he finds he is in favour. You see what God proposes is a perfect thing; and, therefore, as Scripture puts it in another place, "We have boldness in the day of judgment, because as he is, so are we in this world." That is the language of a triumphant one.

I want everyone who is here to-night to go away with the impression that God's gospel is a wonderful thing. That I should be, not when I get to heaven, but even while on this earth, in the triumph of God's own Son, who sits at His right hand, was ever anything more marvellous than that?

Look at 1 John iv. 17, and see what Scripture says: "Herein is love with us [see margin] made

perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." If that is not triumphant, I do not know what is.

Now turn to Exodus. xiv. 13. They came to the Red Sea, and they were all afraid, and Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." What is the Red Sea to the believer? I have first to learn that the judgment of God has been met by the blood of Christ, "Whom God hath set forth to be a propitiation through faith in his blood." (Rom. iii. 25.) I am sheltered by the blood. But the next thing I learn is that Christ has destroyed all that is against me. He has destroyed the power of death. He entered into death that He might destroy

him that had the power of death. He has abolished death. That is the Red Sea—and now I can go through it without fear. Many a believer thinks himself in a hopeful position when he can say, I see the way clear through death—but I am not over yet. Then you are only looking at the *way*. It is a magnificent sight, I grant, but you are on this side of it. You have to march through it yet. You are just where Jonathan was when he saw Goliath on the ground. You are hopeful—very hopeful, but you never get rest till you see the head of the giant in David's hand. That is triumphant. You may say, Can anything be more grand than to see a way made through the sea? True, but it is something still grander to be on the other side. Ah! you reply, but we are not at the other side yet! No, but our Saviour is, and the believer is there in Him. He is triumphant; and

what is the use of his being triumphant for me, if I do not get the good of it? What is the good of a man representing me, if I do not get the benefit of what he represents? What I want to know is, whether the work is really done — the work of my redemption. It is done, and therefore, as Moses says, "Stand still, and see the salvation of the Lord: the Egyptians whom ye have seen to-day, ye shall see them again no more for ever, for the Egyptians"—not Egypt, but the Egyptians—it is not only that I am saved from judgment in Egypt; but when I have learned that Christ is triumphant, I am clear of the person who exposes me to the judgment, and that is the Egyptian.

I would lay this solemn truth on the heart of every believer in this hall to-night — namely, that believers are greatly culpable for

the infidelity of the present day, because they do not give a true expression of the gospel. They do not accept the wonderful position in which the gospel sets them. You say you have failings every day, and conflicts, and falls; and you have a giant—sin—to fight against, and you have doubts about yourself proving triumphant. All that may be true, but believe that Christ is triumphant, and your doubts will vanish. Nothing but faith in a triumphant Christ will give you relief. Christ did not triumph for Himself; He triumphed for me. But what was the good of it to me if I do not get the benefit of it? What is the good of David killing Goliath, if Jonathan and the army do not get the benefit of it? They *did* get the benefit of it; and if anyone had gone into Jonathan's tent and said to him, I am afraid that giant is walking about still, Jonathan would have said, Did you

not see his head in David's hand? Don't you know he is gone? I did not do it, but David did. Rejoice, therefore, in David's triumph. So do you, believers, rejoice in a triumphant Saviour. He has fought the battle; He has destroyed death; He died and has risen again. He has risen triumphant.

And now we come to look at what are the marks of having a triumphant Saviour, because what God really desires is to get you to know this wonderful thing that He has accomplished for every believer in Christ; that you may sing that song to-night—"I will sing unto the Lord, for he hath triumphed gloriously." I have a wonderful Saviour, a wonderful salvation. The first mark is that a new joy is put into your heart—a new song—you have more gladness in your heart than when "their corn and their wine increased." What

will you sing about? That Christ is fighting the battle? No; but that He is triumphant. Anyone not able to sing of a triumphant Saviour has not got the first mark of the man who has found the triumphant Christ. The man who has found that, has joy in his heart, and he will go forth singing. It was sung in chorus, too (Exod. xv. 21); "He hath triumphed gloriously; the horse and his rider hath he thrown into the sea." I do press this upon you. Do you say, How do I know that Christ has triumphed, and that He is up there? Because the Holy Ghost is here. If you saw a ladder come down from heaven to earth, you would say, There is a ladder, and I can go up and find out all things that are there. Jacob saw a ladder come out of heaven. We have what is much greater than a ladder—the Holy Ghost. Christ has not only done the greatest thing for you, but He

24. CHRIST TRIUMPHANT!

has given you the greatest gift. He has not only wrought out salvation for you, but He has also sent the Holy Ghost. Christ says that He was exalted to God's right hand, that His people might receive the Holy Ghost. (John xvi. 7.)

Everyone admits that Christ has done the greatest thing for us: but I say that if He had not sent down the Holy Ghost, the efficacy of His work would not have been made known to us. The Holy Ghost has come down to tell you that Christ has triumphed. Jonathan saw David triumphant over Goliath. Through the teaching of the Holy Ghost, I see Christ triumphant over *my* foe.

Christ went down into the depths to get me out of the ruin, wretchedness, and misery into which sin had brought me. Great as that is, it is not enough for me. When risen out of it, He says: I will send One from Heaven to show that the Egyptians you saw to-day

you will see no more for ever. I will send down the Holy Ghost to you. That is what He meant when He said to the woman of Samaria—the poor sinner, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst.” That is what causes a song to spring up in the believer’s heart. The Holy Ghost puts a new song into his mouth. “The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” (Rom. xiv. 17.) Not only did my Saviour go down into the depths, but He came out again, and I am in Him for ever. How do I know this? Because I have got the greatest gift that He could give—the whole world would not be equal to it—the Holy Ghost dwelling in me for ever. “The water that I shall give him shall be in him a well of water springing up into

everlasting life." The Saviour who sends the Holy Ghost to me is the same One who died for me. He does the two things. He completes the work, and He makes a song to spring up in my heart, by sending down the Spirit to connect me with the value of His accomplished work. "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts ii. 33.) That is how you can now sing a new song. How could you sing it otherwise? How do I know that the work is done? Because that message has been sent down to me; the Holy Ghost has come down to show me that the work of the Lord Jesus Christ is accomplished. What is the proof that Christ is glorified? The Holy Ghost has come. (See John vi. 39.) Therefore I can sing. That is the first mark of a triumphant Christian ;

his heart can sing, "The Lord hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Do you ever get gloomy? Sometimes, you may say. I will tell you a cure for it. When you go out at night, what do you look for—the clouds? No, you say, I look for the moon. So I would say to the gloomy believer, Look for Christ, He is the triumphant One; look for the Mediator between God and you. "The Lord hath triumphed gloriously." He has put a new song into my mouth. He has put gladness in my heart. That is the first mark. A merry heart is a continual feast. It is not that my circumstances are better, but I have perfect gladness in the Lord. No more gloominess; no more complainings; no more murmurings; no more discontent; no more dissatisfaction with God's arrangements for me. I have got the greatest thing that He can give:

me. I have not only got relief, I have full resource. It is not that my outward circumstances are better ; they are the same as ever, but I have got a well-spring of joy in me, a well of water springing up into everlasting life.

The second mark of a triumphant Christian is that he is occupied with the Lord. When Jonathan stripped himself and put his sword, and bow, and girdle on David, he was thinking of David and not of Goliath. So you read in the second verse of the fifteenth chapter of Exodus : "The Lord is my strength and song, and he is become my salvation." I am thinking of God, not of the enemy now. I have got a new interest. I am at peace with God, and I am exultant. The triumphant Christian says : I do not mind what other people say ; I will make much of my Saviour. He shall have every place in my heart.

The third mark is that I am going to God's place. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." We are going to *His* place; but before we go to His place, we want Him to have a place where we are. Therefore it is, "I will prepare him an habitation"; and David says, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." (Psalm cxxxii. 4, 5.)

These are the three marks; the first is the one I have dwelt on most, because if you have it, you are sure to possess the others. The first is that my heart is exulting in my triumphant Saviour. The work is done. He has done it, and I am looking at the

triumphant Christ. Therefore death is abolished for me. There is no death for the believer ; there is no judgment. You pass out of these through Christ's death and into His life. Thus the aged Simeon says : "Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation." Stephen saw the Lord up there, and he is happy to go. Paul longs "to depart and to be with Christ, which is far better." The first was ready to go, the second happy to go, the third longing to go. The Lord grant that you may all be in this condition. Do not turn away from such great salvation. Let not one of you be satisfied with anything but a triumphant Saviour. Then a better testimony would go abroad from you. What was it that arrested the elder brother of the prodigal, when he approached his father's house ? It was the sound of music and dancing. And

we should wake up many a soul, if we gave more the impression of those who have got the greatest thing that God can give. I am in the favour of God. I have the greatest mark of it which God can give me. I have the Holy Ghost. The Lord give you to see *where Christ is*. That is the thing. Look up at Him at God's right hand. When the jailer, in his alarm, asked Paul, "What must I do to be saved?" Paul's reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." So I say to you. Is there anyone in this hall who will go away to-night despising God's offer? What a terrible thing! The Lord grant, in His infinite mercy, that His word may be effectual in delivering you all out of the condition of misery into which you have been brought by sin.